ŚRĪ
VIṢṆU SAHASRANĀMAM

WITH

The Commentaries of

ŚRĪ ŚANKARĀCĀRYA

AND

ŚRĪ PARĀŚARA BHATTAR

BY

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INTRODUCTION

The name of God is *everything*. Its glory is as inestimable as the glory of God Himself. The *Viṣṇu Sahasranāmam* says that *Nāmas* (names) are *Gauṇa* i. e. based on *Guṇas* or attributes — यानि नामानि गौणानि *(yāni nāmāni Gauṇāni)*. They are not mere empty sounds. The Bhāgavata Purāṇa says that the names of the Lord are each expressive of the fame, exploits and greatness of the Lord. As the Lord's excellences are infinite, so His names are also infinite.

In seeking God through praise and worship, there are three forms of approach; firstly to describe in a varied and poetic manner the greatness and glory of God; secondly, to expatiate on His varied glory by several significant attributes in the form of manifold names and lastly to invoke His grace and succour by the repetition of only one name of His. Under the first category come all poetic hymns, under the second Sahasranāmam, Aṣṭottara Nāmam and the Nāmāvalis sung in Bhajans (congregations of worship); and under the last comes *Nāma Pārāyaṇa* or the repetition of a single name, Rāma, Kṛṣṇa, Śiva etc.

The Sahasranāma Stotras addressed to some particular Deity and invoking Him with a thousand names or less are found scattered in the Epics and Purāṇas. Several of them are about Ganeśa, Subrahmaṇya, Śiva, and Devi (Lakṣmi, Lalitha etc.), but there is only one Sahasranāma Stotra in praise of Viṣṇu. It is found in Chapter 149 of the *Anuśāsanika Parva* of Mahābhārata in the dialogue between Bhīṣma and Yudhiṣṭhira. It consists of 142 slokas. Excepting 13 slokas at the beginning and 22 at the end, the remaining 107 slokas contain the thousand names of God. It is held in great veneration and devotion in all parts of India and recited by persons of all castes and creeds. Any mention of Sahasranāmam generally pertains to Viṣṇu Sahasranāmam on account of its popularity and perspicuity of expression.

Hinduism is based on the Vedas, the eternal scriptures revealed to the sages and seers. The Veda is divine in its origin. It is considered to be the breath of God Himself and is *nitya* or eternal. It is *apaurṣeya* (impersonal) and transcendental. It is considered authoritative by those learned in the *Itihāsas* and Purāṇas: "There is no *Sastra* (authority) higher than the Vedas, no God higher than Keśava." The Vedas can be understood in their fullest scope and extent only when studied in correlation with the teachings of *Itihāsas* and Purāṇas. The *Itihāsas* are considered more authoritative and important than the *Purāṇas*. Consequently, the Mahābhārata is an infallible guide to Vedic study and is appropriately called the fifth Veda.

Śri Viṣṇu Sahasranāmam is the heart and quintessence of the Mahābhārata. Mahābhārata is itself considered to be a commentary on the Sahasranāmam,

The Sahasranāmam chapter occurs in the context of Bhīṣma expounding *Dharma* for the purpose of laying down the essence of the *Sāstras* to *Yudhiṣṭhira. Vedavyāsa,* who is considered to be an *avatāra* of Viṣṇu culled the names from the sayings of eminent ṛṣis, like honey gathered from various flowers They have come down traditionally. The existence of a logical connection between one name and another is quite apparent.

The names 'सर्वदृग्व्यासः' (*Sarvadrigvyāsah*) (572) and वाचस्पतिरयोनिजः (*Vācaspatiryonijah*) (573) in the Sahasranāmam refer to Vyāsa as an *avatāra. Vyāsa* was the repositary of *tapas,* divine wisdom, *śanti* and other great and good attributes and a very great Maharṣi. He arranged and classified the Vedas and also composed *Purānas* for the sake of the enlightenment of mankind. The whole body of *upaniṣadic* literature was systematised and summed up by Vyāsa in the *Brahmasūtras.*

The following Purāṇic texts referring to the glory of Mahābhārata and its author Vyāsa deserve citation.

(1) "The venerable Vyāsa churned the ocean of the Vedas using his intelligence as the churning rod and produced for the good of the world the moon called the Mahābhārata" (*Vāyu Purāṇa* and *Śiva Purāṇa*).

(2) "Man is afraid of the Śāstras like a sick person who avoids a bitter drug. Hence it is that the essence of all the Śāstras has been pressed into service to bring forth this Mahābhārata as a delightful poem" (*Bhaviṣyat Purāṇa*).

(3) "Know then that Vyāsa, called *Dvaipāyana,* is no other than Lord Nārāyaṇa Himself. Who else could have produced this great work called Mahābhārata?" (*Viṣṇu Purāṇa*).

The Sahasranāmam is the essence of the essence of the Vedas and deals with the nature and glory of the Ultimate Reality in all the varied aspects and the realization of the highest goal of life.

As a form of literary writing the Sahasranāmam is peculiar to Sanskrit literature, like the *Sūtra* and the *samāsa*. It is a difficult vehicle of expression. The author has to embody his religious thoughts and feelings, his philosophy of life as well as theological beliefs through the names with which he adorns his favourite deity. He has no room for the elaboration of his ideas nor even for the provision of logical connection between one name and another. The names have to be strung together like the words in a *samāsa* without any connecting link. As a very learned professor has remarked, "the resulting structure is like a building in which the walls are formed by neatly chiselled stones being placed one above the other without any cement or mortar between them". As a literary form, it has both advantages and disadvantages. If it encourages brevity and restraint, there is probable incoherence and obscurity. Besides, it is not an easy task to devise a thousand names without repetition. It will also be a difficult task for the commentator to interpret the names repeated once or twice.

Though the literary form is difficult it can doubtless be affirmed that Vedavyāsa has achieved magnificent success. Among the thousand names, as many as 84 are repeated twice and eleven thrice. But the repetitions are not casual or accidental. They permit of different interpretations according to the different contexts.

Men in the rough and tumble of life with their problems and perplexities, sins and sorrows have generally no patience for balanced arguments or sustained meditation but they want some formula or rule of life which they can accept as valid. The Japa and Kirtana of the Sahasranāmam or the *nāma sādhana* can doubtless fulfil this want. This could lift up the human heart to a higher world, could make man feel the omnipresence of a higher power, could make him shrink from evil and incline to do good and sustain him in the journey of life. The Gītā sloka:

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥

Rājavidyā rājaguhyam pavitramidamuttamam
Pratyakṣāvagmam dharmyam susukham karthumavyayam (IX—2)

applies *in toto* to the Viṣṇu Sahasranāmam. "It is a sovereign science, princely secret, supreme purifier. It is perceived by direct experience; it accords with Dharma; it is easy to practise; and it is eternal."

Vedavyāsa composed the eighteen Purāṇas in order to portray one—God according to the various concepts of the people. The Purāṇa bearing the name of a particular Deity gives precedence to that deity by declaring him to be the Supreme God. The Viṣṇu Sahasranāmam shows that one and the same God has been described by different names and forms. This idea is reinforced by the very first two names in the Stotra viz., 'Viśwam' and 'Viṣṇu'. Reading these names together, the meaning will be that everything is

Viṣṇu. This is practically the same as "Vāsudevah sarvam". This statement is explained and expanded by Dharmarāja in *Viṣṇu Purāṇa* as "All this and I myself are Vāsudeva, the ultimate Puruṣa and the one Parameśwara."

In his commentary on the Sahasranamam, Śankara has pointed out at the very beginning that the loving utterance and meditation of the divine name has the twofold merit of being easy and yet securing all the aims of life viz., virtue, wealth, pleasure and liberation. The reasons are that the *sādhana* is characterised by *ahimsa* (non-injury) and that it does not involve the need of extraneous things or of other persons and does not involve any meticulous adherence to rules about time, place etc. Bhīṣma has also specifically emphasised in his exposition to Yudhiṣṭhira that the praise and worship of the Lord with a thousand names is the supreme Dharma. Śankara says in one of his hymns. "I do not ask of thee, Mother! riches, good fortune or salvation; I seek no happiness, no knowledge. This is my only prayer to thee that as the breath of my life forsakes me, I may chant Thy holy name." In his Bhajagovindam, Śankara has advised his pupils that the Bhagavad Gitā and Sahasranāmam should be sung. *(geyam gitānāmasahasram)* (27). Parāsara Bhaṭṭar in his introduction to his commentary on Viṣṇu Sahasranāmam has established that the *Stotra* provides a sovereign remedy to make life worthy. Both Śankara and Bhaṭṭar are of the view that the stotra besides being a panacea for all *Samsāric* ills, is as authoritative and important as the Bhagavad Gītā.

Towards the end of the Stotra Vyāsa has himself guaranteed all kinds of fruits to the reciters. It is even

now the practice for elders in many homes to recite the following *ślokas* themselves or to arrange for the recitation at the moment of administration of medicines to the diseased.

अच्युतानन्त गोविन्द नामोच्चारण भेषजात् ।
नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम् ॥

Acyuta ananta Govinda Nāmoccāraṇa bheṣajāt
nasyanti sakalā rogāh satyam satyam vadāmyaham

" All ailments are destroyed by the medicine in the form of the recitation of the names of *Acyuta, Ananta* and *Govinda.* I say this to be truth! to be truth!" The miraculous power of the recitation of the names of Viṣṇu has been referred to in the Cāraka Samhita, a famous Āyurvedic work.

विष्णुं सहस्रमूर्धानं चराचरपतिं विभुम् ।
स्तुवन्नामसहस्रेण ज्वरान् सर्वान् व्यपोहति ॥

Viṣnum sahasramoordhānam carācarapatim vibhum
stuvannāmasahaśrena jvarān sarvān vyapohati

The recitation of the Stotra is commended as a remedy for fever and other evils not capable of cure by medicinal remedies. According to Bāṇa, the author of Kādambari, the Sahasranāmam was used to be sung in the confinement room (sūtikāgraha). Thus it can be considered that Vyāsa had raised a very noble monument to God, in the shape of Sahasranāmam in spite of the difficult form he had chosen to adopt.

It is stated that there are about fifteen commentaries—either in whole or part—on the Stotra. Only those of

Śankara and Parāsara Bhaṭṭar are very popular. These two commentators have expounded in a very admirable manner the tenets of their respective systems of philosophy through the medium of the Sahasranāmam. They have dealt with all aspects of God—His *swarūpa*, His various *avatāras* and their purposes, His *Kalyāna guṇas* (auspicious attributes), His deep and intense love towards devotees, His extraordinary and glorious deeds in different capacities. They have also perceived a logical connection between the different groups of names, and interpreted them citing copious authorities from *Sruti*, *Smriti*, Rāmāyana, Mahābhārata, Viṣṇu Purāṇa and other classics of religious literature. They have considered that the names though repeated connote different meanings in different contexts and that such repetition cannot be considered to be a faulty feature of the Stotra.

The devotional discipline of reciting God's names results in the achievement of blissful love towards the supreme, realization of His nature and detachment from all other things. It is the firm conviction of Śankara that this kind of discipline is of supreme value in reaching the ultimate goal of advaitic thought—the realization of Brahman as the only reality and of the identity of *jīvā* and Brahman. It is again this conviction that apparently induced him to write a commentary on Sahasranāmam. This is believed to be his first work and it is stated that this was taken up by him under a divine call.

A careful and discerning study of his commentary will reveal that he saw the Supreme Brahman manifesting itself in many ways according to the needs and capacities of the worshipper. But the underlying Reality is the same though it is visualised and worshipped in various

ways. To him, all religious practices, all forms of devotional worship have meaning and value only in so far as they are phenomenal expressions of the underlying advaitic faith.

Nilakaṇṭa, the illustrious commentator on the Mahabhārata, has omitted to comment on the chapter on *Viṣṇu Sahasranamam* and has referred the readers to Śankara's *Bhāṣya.* This itself indicates the supreme greatness of the work.

Three centuries later or so Bhaṭṭar, son of Srīvatsankamisra (*alias Kūrattālvar*) and one of the greatest disciples of Rāmānuja wrote his Commentary on Viṣṇu Sahasranāmam. Besides being a master of Sanskrit literature and *Vyākaraṇa* and the *Vedanta Bhāṣyas,* he expounded the Tamil *Prabandams* of Ālwars and his interpretations on intricate points were considered to be authoritative. Death snatched him away at an early age and within his short span of life, he achieved much and made valuable contributions of remarkable literary merit to Bhakti literature in Sanskrit. According to traditional accounts, he wrote his Bhāṣya in fulfilment of the cherished object of Rāmānuja. He claims in the fourth *mangala-sloka to his commentary, that he* had the mandate of Lord Ranganātha of Śrirangam in fulfilling the above object. (श्रीरङ्गेश्वरकारितो विवृणुते नाम्नां सहस्रं हरेः) *srirangeswarakarito vivṛunute nāmnām sahasraṁ Hareḥ.* The *Bhaṣya* which Bhaṭṭar has named "*Bhagavad Guna Darpaṇa*" (भगवद्गुणदर्पण) mirrors the great *Kalyāṇa Guṇas* of God under each name. He has cited also 'Nimkti' slokas in interpreting the meanings of each name.

The English commentary has been prepared in accordance with the reading of the names in Śankara's

Bhaṣya. There are differences between the two commentaries in the reading of the names and in the combination of names. The differences have been indicated in the commentary itself in the appropriate places. But according to both, the total is a thousand names.

Proper names in the English language serve no other purpose than of indicating particular objects. But in Sanskrit language, even proper names have meanings. If an object has several distinguishing qualities, it may have different meanings which refer to different qualities. Hence God can have infinite proper names. The Sahasranāmam is illustrative of this aspect.

The Puruṣa Sūkta which is found in the Vedas describes the Cosmic Puruṣa Divinity as having thousand heads, thousand eyes and thousand feet. Śankara in his *mangala śloka* of his *Bhāṣya* suggests that the number one thousand is quite appropriate for a *stotra* of the cosmic Puruṣa having one thousand heads, eyes and feet. Śankara had apparently echoed the sloka of Brahmadeva of saluting the *śāsvata Ananta Puruṣa* of one thousand forms, one thousand legs, eyes and hands, possessing one thousand names and existing for one thousand crores of years (i.e. for ever).

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटीयुगधारिणे नमः ॥

Namostvanantāya sahasramoorthaye
sahasrapādākṣiśirāorbahave
Sahasranāmne puruṣāya śaśvate sahasrakoṭiyugadhāriṇe
namaḥ

The *stotra* had been composed long before it was delivered in the Kurukṣetra assembly of Yudhiṣṭhira and other Pāndavas, Vyāsa, Kṛsṇa and several great Ṛṣīs by Bhīsma, just before he shuffled off his mortal coil Although composed long ago and sung here and there by the pupils of Vyāsa, the wide and formal publication of the Stotra appears to have been reserved for a formal delivery of it in the famous Dharmakṣetra Kurukṣetra from the purest and holiest lips of Bhīṣma in the presence of the author and the Devata Kṛṣṇa himself. Thus the first Sahasranāma *archana* was done to Kṛṣṇa by the old Bhīsma in his dying moments. It is also significant that Kṛṣṇa himself induced Yudhiṣṭhira to learn the great virtues and tenets at the feet of Bhīsma and among these expositions of Bhīṣma, the Viṣṇu Sahasranāmam is set as a rare gem in a diadem.

The Stotra inaugurated under such blessed auspices has been gaining more and more popularity ever since it was delivered five thousand years ago. It is recited by persons of all stations in life, by the rich and poor, by the ignorant devotee and the learned yogin on every occasion of joy or sorrow, fear or hope. It has been the practice from time immemorial to recite it during feasts. It has become part and parcel of daily routine and ritual in many homes both in South and North India.

This collection of names is believed to have a mystic power of its own. It is also considered as a *Mahā mantra* of which Devakinandana, the son of Devaki is the *śakti* or power. Bhaṭṭar has considered that uttering even one of the holy names is as good as a thousand and is potent to grant to the devotees all benefits and that such a name is equivalent to a *mantra* like the twelve-

syllabled *OM Namo Bhagavate Vāsudevāya,* or eight-syllabled *OM namo Nārāyaṇāya.* Apparently Bhaṭṭar has in mind the memorable verse in *Tiruvoimozhi* alias *Bhagavad Viṣaya* of Nammālvar, which states: "Our protector is the great Lord Nārāyaṇa whose greatness is sung by a *Sahasranāmam*, each name of which is thousand by itself and is capable of protecting all the worlds. Further, each name of god is capable of doing good in a thousand ways".

'*Stotram*' (681) is one of the names of God. He is called *stotram* or 'song of praise' because He is principally instrumental in the authorship of the song itself. He is the principal co-operator in the composition of songs of praise by a devotee. He is the sole operator as in the case of five-year old *Dhruva*. He Himself entered into the person of *Dhruva* and began to sing His own praises. He has been praised and prayed for from time immemorial by the greatest and smallest alike (682). He who praises the Lord becomes praiseworthy of Him (683).

God alone deserves to be praised. The practice of approaching wealthy people and praising them even if they do not deserve the least praise is deprecated. Both Śankara and Bhaṭṭar have cited the following śloka from *Garuda Purāṇa.*

आदरेण यथा स्तौति धनवन्तं धनेच्छया ।
तथा चेद् विश्वकर्तारं को न मुच्येत बन्धनात् ॥

Ādarena yathā stouti dhanvantam danecchaya
Tatā ched Viswakatharam Ko na muchyeta bandhanāt

'If one praises the creator of the universe with the same interest with which we would praise a richman for the sake of wealth, who would not be delivered from *samsāra* (the highest goal that could be wished for)! This text has found an echo in the famous words of cardinal Wolsey expressing deep regret for having served the king with zeal instead of God. *Satakopa* has expressed the same sentiments in his immortal work of *Bhagavad Viṣaya.* The purport of one of the verses is: O my dear poets! Of what good are the riches got by singing about men. How long would they last? If you sing of the father of the Devas, His crown radiating splendour on all sides, He will take you into His service. He will make you as Himself and put an end to your births".

With each name the words *Om* and *Namah* are added. The intention evidently is that to each of the thousand names, dative-case termination should be added and that each name should be recited in combination with the two words *om namah*. Accordingly, this has become the practice. The utterance of the word *namah* which is interpreted as '*na aham, na mama*' (Not I but He, not mine but His, not for my pleasure but for His pleasure) is declared to be the greatest sacrifice of the self. The word *Om* is a *mantra* by which one's self is surrendered and gifted as an oblation. Thus the recitation of the Sahaśranāmam with the words *Om* and *namah* with each name constitutes a thousand *yajñas* or a thousand acts of self-surrender which is within the capacity of all, requiring only the bent of mind and devotion. Further, the recitation of the names can also be viewed as intended to serve as so many reminders to the Lord of his pledge in the Gita;

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

Ananyāscintyanto mām ye janāh paryupāsate
Teṣām nityābhyuktānām yogakṣemam vahāmyaham

"Those ever devout persons who contemplating on me, without being apart, I look after their spiritual welfare and safety".

Bhaṭṭar has given six points to illustrate the greatness of the Sahasranāmam. It is noteworthy that the number of questions (praśnas) of Yudhiṣṭhira to Bhiṣma, which were responsible for the Sahasranāmam is also six.

(1) As the stotra constitutes the essence of the Mahābhārata, Bhaṭṭar puts this as higher than even the Bhagavad Gita. The Gita may require vedantic culture for its proper understanding but these names conveying divine *guṇas* and other aspects might be easily followed by all. The stotra contains the essence of all matters dealt with in the vedas and śastras.

(2) The names were rapturously and frequently sung by Ṛṣis.

(3) The names were culled and strung together by the great Vedācarya, classifier of the Vedas. Vyasa, an avatar of Nārāyana was blessed with the intuitive vision and his words were of the highest authority.

(4) The stotra is great because of the universal acceptance and *pārāyana* practice from olden times

without interruption, with the faith that it bestows countless benefits. In the Sabhā Parva, Bhīṣma has declared God as one with thousand names.

(5) This was nearest and dearest to the heart of Bhīṣma and was declared by him to be the greatest Dharma and the greatest *sādhana* for *Mokṣa*.

(6) Even though the stotra is a collection of names, it is exactly in consonance with Bhagavad Gītā and other works of great authority and the names are replete with philosophical and Bhakti ideas and ideals.

Śankara refers to the recitation of the thousand names as a mental bath. Viṣṇu Smṛti says: "The contemplation of Viṣṇu is mental bath" The Mahābhārata says.: "That is *Mānasa Tīrtha* or *mental bath, by bathing wherein the Devas and* Vedas attain purity, perfection and oneness and having bathed wherein one attains immortality. He who bathes in the mental river, in the depth of knowledge and in the waters of meditation that remove the dirt of desire and hatred, attains the supreme state.

All the names are well known designations of the Supreme *Atma* of the universe, which were ever and anon sung with joy by Ṛṣis. Whether they are proper names or attributive names, they enshrine the great *Guṇas* and beneficent aspects and deeds of the Ātman of the universe. Bhaṭṭar considers that the word '*guṇa*' covers also deeds. Though indicative of *guṇas*, the names are those of Viṣṇu peculiar to Him. He interprets the śṛuti word 'Nirguṇa' as meaning the denial of bad qualities. But Śankara interprets '*guṇa*' in the Śruti word 'nirguṇa' as the *guṇas* of the *triguṇātmika prakṛti*.

Śankara does not deny the virtues and glories of *Saguṇa Brahman* governing the universe. His *Bhakti* to *Saguṇa Murti* is as intense as his *Advaita Ekattvaniṣta.* He has raised the question as to how the various *guṇas* stressed in the Sahasranāma which will be quite appropriate to *Saguṇa Brahman* could apply to *Para Brahman* also and answers it by saying that all guṇas would apply to Para Brahman also through Saguṇa Brahman which is not different from It. In his *Prabodhamatakara* he declares the identity of the two and that *Bhakti* to *Saguṇa Brahman* is as good as the the *jnāna* of the unconditioned *Brahman. Brahman,* the Absolute, is revealed in the life and teachings of the modern seer Ramakrishna Paramahamsa who taught his teacher that *Nirguṇa Brahman* is *Saguṇa Brahman* and that *jñana* and Bhakti are one. The great Suka in Bhāgavata personifies both *Saguṇa* and *Nirguṇa Niṣta* himself. Like Bhaṭṭar, Śankara has in an admirable manner expanded the *guṇas* conveyed by the name with copious citations of authority. His interpretations of the following names are noteworthy in this connection (1) *Swāsyāḥ* (2) *Puṣkarākṣaḥ* (3) *Padmanābhaḥ* (4) *Vriṣabaḥ* (5) *Krtajñāḥa* (6) *Prānadaḥ* (7) *Suprasadaḥ* (8) *Pesalaḥ* (9) *Bhuṣanaḥ* (10) *Rama* etc. God is called by various names as Brahman, Īśvara, Bhagavān, Purushottama, the Supreme Self etc. These names find a place in the Sahasranāmam itself.

Brahman is distinguished by the qualities of *satyam* or the true, *jnanam* self-luminous, *anantam* or the infinite, *amalavatam* or the perfect and *ānandam* as the blissful and is called *Para* (पर). He is *Sat* or reality and is eternal and changeless unlike *prakṛti.* He is ever self-luminous and is more effulgent than all the suns, moons and stars.

As the source of *prakṛti* and *Puruṣa*, He is the true of the true. He is the light of lights or *swayamjyotis*. He is one though His qualities are many and they all reveal His nature. The chief quality of Brahman is *Brahmanatva* by which he imparts his own nature to the *jīvas*. The Infinite has the quality of infinitising the *jīvas*. He who meditates on any quality of Brahman meditates on Brahman Himself and attains Him. The whole universe has its being in Him, and He is the final goal of life.

Śrī Kṛṣṇa says in the Bhagavad Gītā, "whatever may be the form which each devotee seeks to worship with faith, in that form alone I make his faith steadfast" (VII–21). He considers worship of other gods as worship offered to himself and grants the desires longed for by the worshipper. To the limited understanding of ordinary human beings, the impersonal *Nirguṇa Brahman* may not appeal. Hence the worship and meditation of a personal god through names and symbols has become a necessity.

Hinduism insists on our working steadily upwards and improving our knowledge of God. "The worshippers of the Absolute are the highest in rank; second to them are the worshippers of the personal God; then come the worshippers of the incarnations like Rāma, Kṛṣṇa; below them are those who worship ancestors, deities and sages and the lowest of all are the worshippers of petty forces and spirits". "The man of action finds his God in fire, the man of meditation in the idol but the strong in spirit find God everywhere." The seers see the Supreme in the self.

As Īśwara, the functions of *Brahman* are *sṛṣti*—creation, *sthiti* preservation, and *samhāra*—destruction in

the forms of Brahma, Viṣṇu, and Śiva. Brahma creates the world of *jivas* by making each enter into a body suited to its *karma.* He sustains the world as Viṣṇu and metes *out justice to every jiva* according to its desert. The Ruler is not only just but is also a redeemer. When evil overpowers virtue, *Brahman* as Śiva destroys the world and then there is *pralaya.* Then the gross becomes the subtle. This process goes on endlessly in a circle till all the *jivas* attain *Mokṣa* or liberation. All the accounts of creation recorded in the *Purāṇas* express in various ways the central truth that the universe is a place for soul making and that it is a 'laboratory or workshop of the souls.'

According to Rāmānuja's system of philosophy, the personal God is described as a *ṣadguna Brahman.* This means that He has six typical attributes. They are *(Jñāna)* (Knowledge), *bala* (strength), *aiśvarya* (lordship), *vīrya* (virility), *śakti* (potency) and *tejas* (splendour). The attributes are necessary for the three functions of creation, preservation and destruction. There is another set of qualities viz., *kripa* or mercy, *vātsalya* or love, *soulabhya* or accessibility, *sousilya* or affability and *audarya* or generosity. These two categories of attributes which the Lord possesses are used in his five forms—*Para*, *Vyūha*, *vibhava*, *antaryami (harda)* and *arca.*

The personal God is said to be the unchanging *para* form i.e. supra-cosmic form and is located in the world known as Śrī Vaikunṭha or *Paramapada* which is made of *śuddhasatvam* or ultra-subtle matter as distinguished from the gross matter. The latter is called *miśrasattvam* or mixed. The bliss in that heaven is known as *Nityavibhūti* as distinguished from the happiness of the world known as *līlāvibhūti.* The

Sahasranāma names from '*Jyotis*' (877) to 'Sukhadah' (889) have been interpreted by Bhaṭṭar as divine carriers of Mukta to *Vaikunṭha* or *Paramapada*. The *mukta jīvās* are given there very warm reception. It is God that enjoys the bliss through the jīvās.

What is called *Vyūha* is the highest *Brahman* Himself abiding in a fourfold form as Vāsudeva, Śankarṣaṇa, Pradyumna, and Aniruddha for purposes of meditation by the devotees and for the governance of the universe. (Vide Sahasranāma names, Vāsudevah (709), Śankarṣaṇah (552) Pradyumnah (640) and Aniruddhah (639).

The theory of *Vyūha*, which is one of the foundational doctrines of the *Pāncarātra*, forms part and parcel of the *Viśiṣṭādvaita* conception of the deity. Śankarṣana emanates from Vāsudeva, Pradyumna from Sankarṣana and Anirūddha from Pradyumnah. In the language of the *Pāncarātra*, the manifestation is like 'one flame proceeding from another flame'. As Dr. Schrader points out, the word is a combination of the root '*uh*' to 'shove' and the preposition 'vi' 'asunder' meaning 'to shove under' of the six *guṇas* into three pairs. Though each *Vyūha* is the manifestation of the Highest, qualified by all the six *guṇas*, it is however characterised by two predominant ones. Vāsudeva possesses all the six *guṇas*. In the Pradyumna *Vyūha* for creation, *aisvarya* and *Vīrya* predominate. In the Aniruddha *Vyūha* for preservation, *śakti* and *tejas* and in the *Vyūha* for destruction, Sankarṣana, *jnāna* and *Bala* predominate.

Many names of the Sahasranāmam have been interpreted by both Śankara and Bhaṭṭar with reference to *avatāras* such as Kṛṣṇa, Rāma, Vāmana, Varāha,

Matsya etc. *Avatāra* means that which has come down. The theory of *Brahman* as redeemer or *sarvalokarakṣaka* is clearly brought out in the *avatāras* or divine incarnations as revealed in the two *Itihasas* of Rāmāyana and Mahābhārata. It is revealed in Bhagavad Gita by Kṛṣṇa who is the highest incarnation of God and a *Pūrna Avatāra* in the following sloka:

परित्राणय साधूनां विनाशाय च दुष्कृताम्
धर्मसंस्थापनार्थाय संभवामि युगे युगे (IV—8)

Paritrāṇāya sādhūnaṁ vinaśaya ca duṣkritāṁ
dharmasaṁsthāpanārthaya sambhavāmi yuge yuge

"For the protection of the good, for the destruction of the wicked and for the establishment of Dharma, I am born from *yuga* to *yuga*."

The avatāras which are called *vibhava* are very many. Only ten are recognised to be most important. The *Purusa Sūkta* as well as *Taittiriya Āraṇyaka* say 'The unborn One shines in many forms. It is only the wise ones who know His real nature as the creator of the universe.' God takes up *vibhava avatāras* to display prominently the qualities of *Kṛpa* (compassion), vātsalya (love) and sousilya (affability) Śri Kṛṣna says in the Gita: 'Many a birth have I passed through, O Arjuna and so hast thou. I know them all but thou knowest them not' (IV-5). Though He is unborn and immutable, He descends down to the earth by taking recourse to *Prakṛti* by His own māyā. His births are all *aprākṛta*, unearthly, and divine.

The *avatāras* are object lessons for erring mankind to show how man may regulate his conduct and work

out his individual salvation. They come into the sphere of men just as any other human being and go through childhood, manhood etc. Living with men and behaving as men, the *avatāras* live the ideals to be aimed at and followed. That is why the contemporaries of an *avatāra* are not able to fully realise the *factum* of the avatāra.

The real motive of an *avatāra* is moral and religious. Every punishment meted out to an evil-doer is *dayākārya* or an act of compassion, as the real object is to reform the offender and not to repress him.

After creating the universe, *Brahman* enters into it as its inner self or *antaryāmin*. *Brahman* pervades the whole world of *acit* and *cit* as Vāsudeva and resides in the heart of every *jīva*, plant or animal or *deva* as its inner self.

Though He is in all inanimate things and in *jīvas*, He is not in the least affected by their imperfections. As their inner self, He gives them life, rules them from within and they all exist for His satisfaction. But His chief purpose in dwelling in their hearts is to free them from their sinfulness and make them Godly. As the Lord of love dwells in the heart of man or *hṛdayakamala*, the human body is extolled as the very temple of God or *Brahmapuri*.

The worship of God as *arca* or *vigraha* made of stone, wood or copper is popular as a permanent incarnation of Divine grace and love. To the devotee with a spiritual eye, the image is a speaking beauty radiating life and love. It is the loving all-pervading presence of the Lord who resides permanently as an

arca in response to the prayer of the devotee. The image is only the embodiment of divine beauty and its enjoyment is easily accessible to all.

The names beginning with 'Śrī' such as 'Śrīnivasaḥ', 'Śrīpatiḥ', 'Śrīman', 'Śrīvathsavakṣāḥ' throw light on the Īśwara-Īśwarī relation of Godhood, which is dual-non-dual relation and which is peculiar to Hinduism. Īśwarī is inseparable from Īśwara. Īśwara rules by law and Īśwarī by love, and the two are glued together as one. It is divine motherhood that is the operative grace of God which consists in forgiveness and redemption of the sinner. The Divine Mother's love is spontaneous and She forgives sins by her overflowing love. Divinity is therefore worshipped in the dual form of Īśwarī and Īśwara. In God, law and love are combined together and they are really one, though they function as two.

The dual form of the Godhead constitutes the Highest *Brahman*, the father-mother concept of the Lordship of the universe. The mutual relation of Śrī and Nārāyaṇa in the language of the Pāncarātrās is one of *avinābhāva* like that of dharma and dharmin, light and luminosity, sun and sun-shine etc. Though they are regarded as distinct, there is no difference in their functions and tastes. The so-called dualism is kept for cosmic functions and redemption of the jīvas. The history of Rāma *avatāra* provides a strikingly concrete example. As Rāma was no other than Nārāyaṇa, Sīta was no other than His eternal consort Lakshmi. As the sun cannot be thought of without his brilliance, Rāma too cannot be thought of without Sīta. In the words of the poet Kālidāsa, they are inseparably associated as words and their meanings

(Vāgarthāviva sampraktau). Rāmānuja begins his immortal work Śrī Bhaṣya i.e., commentary on *Brahma Sutras*, with a prayer to *Brahman*, the cosmic God-head as Lord Śrīnivāsa who sports with creation as the *lilā* of love.

The Vedas say that 'Viṣṇu Pāda' overflows with sweet honey. 'Pāda' means *swarūpa* or abode or foot or name. Honeyed sweetness flows from these. The names of the Lord overflow with honey to the reciter and the hearer.

Brahman exists as Absolute Beauty and attracts *jīvas* like a magnet. Philosophers consider that beauty is not a quality of things but is the result of spiritual activity. The names of the Sahasranāmam are characterised by sweetness, spontaneity, grace and suggestiveness and the utterance of each name is a spiritual activity. He who contemplates on the beauty of the name, contemplates on the beauty of *Brahman* and becomes a mystic, when he is drawn by it and thirsts for communion with *Brahman.*

In the *Sahasranāmam* one will therefore hardly fail to perceive and enjoy poetry, religion and philosophy harmoniously matched with one another in the names selected for the Deity. Some of the features of the glory of the Lord as disclosed by the names are also briefly recounted below for ready reference.

The Lord is the embodiment of the greatest Dharma. He is the author of Vedas and Vedāntas. He is the life-giver of all. He is the refuge of all. He is worshipped by the highest gods in heaven. He is accessible to all. His grace is easily won, for His mercy demands no merit on our part. He is the light

that dispels the *avidya* darkness of our minds. He is the rain of nectar that falls on the parched soil of our *samsāric* existence. He is the wind that destroys all our sins and purifies us.

He is the sacrifice and sacrificer. He is easily attainable by the offer of leaves, fruits, flowers etc. with devotion. He is supreme bliss to His devotees. He is everything to His *Bhaktas*. He Himself sweetens their enjoyments and leads them on to Mokṣa. By intoxicating the new entrants in the region of Mokṣa with the extraordinary sweet nectar of His *swarūpa,* He makes them sing *Sāmagāna*. In *Avatāras,* He is a terrible fighter of the external and internal enemies of the *sādhus* or virtuous men. He wears weapons in *Avatāra* forms, not only to enhance His beauty but also for the destruction of the enemies of His devotees. As the Lord maintains the protection of refugees or *śaranāgatās* as a vow, His weapons also maintain the same.

The Vedas and other scriptures as well as sages, saints and seers have gone on describing Him fom time immemorial but their descriptions have not yet come to an end. The Taittirīya Upaniṣad also says. *'yato vacho nivartante aprāpyah manasā sah'* (wherefrom speeches together with the mind return not, having reached it). But everyone can see God face to face directly if he eagerly seeks Him and then he is sought for by Him and blessed.

The earliest out-pourings of man praying to the divine powers are seen in the Ṛg Veda and other Vedas in the form of praises of the names and qualities of different deities Agni, Indra etc.

Our Father, our Creator, our Disposer

Who knows all positions, all things existing

Who is the only One, bearing the names of different deities

Him other beings seek with questionings.

(Ṛg Veda, X—82-3)

God is one; gods are differently named ideas of the One Being. It is seen in the Vedas that 'The One Being, the sages contemplate in many ways.' — *Ekam santam Bahuda Kalpayanti* and that; "The One Being, the wise do call by many names" — *Ekam sad Vipra bahudā vadanti.*

Even in the Upaniṣads, *Brahman* who is really *nirguṇa* is characterised by qualities such as *Satya, Jnana, Ananta.* It is mentioned in the *Kalisantaranopanishad* that at the end of Dwāpara Yuga, Nārada Ṛṣi approached Brahmadeva for enlightenment as to how man might be saved from the bad effects of Kali. Brahma replied "By uttering the name of Nārāyana, the primal Puruṣa, they shall be free from Kali. That which is potent to destroy the evil effects of *Kali* is the mantra

हरे राम हरे राम राम राम हरे हरे

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे

Hare Rāmā Hare Rāma Rāma Rama Hare Hare

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Brahmadeva also impressed upon the sage that the utterance of the name itself is conducive to the attainment of the four stages of salvation viz., *sālokyatā* (same abode as the Lord's) *Sāmīpatā* (nearness to the

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Lord), Sārūpata (same form as the Lord's) and sāyūjatā (identity with the Lord).

Kali is predominantly an age of emotional tension and it is through the education of his emotions that man has to be saved. This can be achieved by channelising the emotions of man in the direction of attainment of the Supreme by *bhakti* or devotion The sage Vedavyāsa says in Viṣṇu Purāṇa. (VI—ii-17)

dyāyan krite yanan yajnaistretayam yajatō mahkaih
yadāpnoti tadāpnoti kalau sankirtya Keśavam.

"Chanting the name and praise of the Lord Keśava one attains in the Kali age the same reward which one gets through meditation in the *krita* (Satya) yuga, by propitiating the Lord through sacrificial performances in *Treta* and by worshipping Him (in the prescribed manner) in *Dwapara*."

The Purāṇas abound in texts expatiating on the efficacy of the divine name and guaranteeing all kinds of fruits.

Though there are two forms of God, the personal and impersonal, the dynamic and the static, they are not distinct in the sense that they represent two separate entities. As already described above, the same God presents himself in a form which is divine in essence and which enchants sages and seers. Similarly the name of God though it sounds like an ordinary sound is really different form material sounds, and is wholly made up of the vibrations of the spirit Again in ordinary sounds the meaning (अर्थ) is different form the sound (शब्द). But not so in the case of the name of God, where the sound and its meaning are identical. When the heart is pure,

one single utterance of the name may bring the devotee face to face with God Himself. Contact with name is therefore contact with God.

A recitation of the names of God with a knowledge of their significance will be a great '*Dhyāna*' of *Brahman* and will immerse the reciter and the hearers in *Brahman* delight. Śankara characterises it as a *Japa Yajña* which is extolled by Kṛṣṇa as His *vibhūti* in the Bhagavad Gītā—*Yajñānām Japayajñosmi*! In the *Japayajña* there is no question of killing of any animal by way of sacrifice, (*Ahimsa Yaga*) and other processes. There are no restrictions or limitations. Manu has considered that a person will become a *Brahmaniṣta-Brāhmaṇa* by *Japa*.

Patanjali's Yoga Sūtra states:

तस्य वाचकः प्रणवः

Tasya vacakaḥ pranavaḥ

"His manifesting word is OM". The next Sutra States:

'तज्जपस्तदर्थभावनम्'

"*Tajjapastadarthabhāvanam*"

The repetition of this 'OM' and meditating on its meaning is the way. These two sūtras indicate that the repetition of '*Om*' and reflection on its meaning should go hand in hand. Repetition or *japa* means pronouncing the word in the proper order and reflection or *Bhāvana* means the mental visualisation of the object indicated by it. Through this process of *japa, Paramātma* is revealed and all obstacles removed. Vivekananda in

his Raja Yoga has charmingly remarked: "So this repetition of *Om* and contemplation of its meaning is keeping good company in your mind. Study and then meditate on what you have studied. Then light will come to you; the Self will become manifest. There is nothing holier in the world than good company because the good impressions will then tend to come to the surface."

The glory of the divine name is infinite and extends over all yugas. Our sacred books, as well as saints and sages have recognised its value and commended it unreservedly. "In *Kali* name alone is the means; there is no other path." It should also be borne in mind in this connection that all the names of God are equal and possess the same efficacy, The selection of the name is a matter of choice of the votary. Salvation has been assured by Kṛṣṇa to all. 'Howsoever men approach me, even so do I seek him.'

Śankara in his commentary on the *Brahma sūtras* has declared *Japa*, fasting, prayer etc., to be auxiliary to knowledge of *Brahman*. The scriptures speak about three kinds of *Japa*; they are *mānasa japa* (mental repetition), *upāmsu japa* (repetition in a low whisper) and *vācika japa* (load repetition). Śankara has also held that *kīrtana* i.e. loud chanting of Divine Names is a sure means to knowledge of *Brahman*, as *Kırtana* is also included in *Vācika japa*. The Maṇḍūkhya Upaniṣad extols the meditation on *Om* as higher than *Jñāna*.

Bhaṭṭar refers in his commentary to the *Brahma sūtra*: "*Āvrittiasakridupadesāt*" (IV—ii.). Repetition again and on account of the teaching. What is to be repeated again? "*Srotryo, mantavyo, nīdidhyāsitavyah.*" Śankara considers that the attitude of a devotee should be like

the attitude of a devoted wife towards her absent husband. The name will always he helpful in enabling a man to think constantly of God.

The Bhāgavata speaks about nine aspects of devotion.

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्

Sravanaṁ kīrtanam viṣṇoho smaranaṁ pādasevanaṁ
Arcanaṁ vandanaṁ dāsyaṃ sakyamatmanivedanam
(VII—5-23)

They are, hearing about God, singing His glory, remembering Him, serving His lotus feet, worshipping Him, prostrating before Him, service to Him, companionship with Him and self-surrender to Him. Nārada's *Bhakti Sūtra*—'अव्यावृतभजनात्' 'Avyavṛtabhajanāt'—refers to continuous uninterrupted worship for *Bhakti* (devotion). There should not be a moment's break in the thread of continuous *Bhajana* or worship. If remembrance of the divine form is not always possible, the divine name may be always kept in mind and meditated on. Through remembrance of the name, the mind and vital airs will be purified and this purification will develop exclusive love or devotion for the lotus feet of God. The *Nāma japa* may be practised under all circumstances, whether the practicant is walking or seated or engaged in any activity.

Nārada's *Bhakti Sūtra* No. 37 states: लोकेऽपि भगवद्गुणश्रवणकीर्तनात् (*Lokepi bhagavadguṇaśravana kīrtanāt*). 'It (devotion) increases by hearing and narrating the glories

of God, even while attending to the affairs of ordinary life.' This is called *Anusmarana* in Gitā. *Kirtanam* consists also in the thoughtful repetition of various divine names, formulae or symbolic syllables. They are also called *mantras*. The Viṣṇu Sahasranāmam has been characterised as *Mahamantra*. The repetition of each or all names which is *Mantra* is *Japa*. There is no discipline equal to *Japa* of the divine name. All other disciplines are hard One should therefore constantly take to the practice of muttering or loudly chanting the Lord's name. *Kṛṣṇa* himself says in *Gītā*.

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्

Anityamasukhaṁ lokāmimaṁ prāpya bhajasva mām.
(IX—33)

"Having obtained this joyless and transient life, constanly worship me. As a matter of fact there is nothing that can stand in comparison with God. He who realises this truth cannot forget the Lord even for a moment.

Those who think that a single utterance of the name is enough to produce the desired effect admit that such effect is not produced in all cases. They attribute this failure not to the inefficacy of the utterance but due to the presence of obstructions in the shape of *Prārabdha* and *Nāmāparādha*. The *Nāmāparādhas* (the ten faults in *Japa*) are mentioned in *Padmapurāṇa*. They are (1) contempt of good men or *sādhus*. (2) insistence on difference between one form of divinity and another (3) disregard for *guṇas* (4) denouncing the Vedas and Śastras as needless (5) considering that the glorification of the name is an

exaggeration (6) taking all the names of the Lord as imaginary (7) committing sins on the strength of the name; desisting from all *Karmas* and *Dharmas* on the excuse of *Nāma Japa* (8) teaching the name to the faithless and uninterested (9) failing to cultivate benevolence (10) and continuing to be dominated by *Ahamkāra* and *mamākāra*, the sense of 'I' and 'mine'. It is also said that these sins can be got over by continuous *Japa* of the name alone for a long time.

Patanjali's sutra तज्जपस्तदर्थभावनात् makes it clear that japa must be accompanied by meditation on the meaning of the name or *mantra*. This, however, should not be understood to mean that one should be aware of the grammatical or or etymological meaning of the names. It is enough if the name enables him to meditate on God and His blessed attributes. Even if the significance of a name is only imperfectly understood the devotee who sincerely uses it as a *mantra* to remind himself of God is benefited by such use.

The object of all spiritual disciplines is to *transcend Māyā* (nescience) and to experience God. The vestments of *Maya* cannot wholly be removed till the soul succeeds in winning the grace of God on Him. The name itself brings down and places Him before the mental vision of the practicant. This power is indicated by the root meaning itself—*Balāt namayatiti nāmah*. Another inherent power of the name is that the person who never bows before anyone is made humbler than a blade of grass.

Tulasidas has left nothing unsaid about the glory of the divine name. He has considered that the name is superior to the Lord Himself as the *saguṇa* aspects

of *Brahman* which are all beyond human comprehension are tasted and realised by the force of the name. Rāma himself redeemed only the woman, Ahalya. But his name has corrected the errors of millions of sinners. He destroyed Tātaka, Māricha, Rāvana and other Rākṣasas. But his name scatters all crime, pain and despair. He broke the bow of Śiva. But his name tends to break the fear of death. He conferred immortality on Sabhari, Jaṭāyu and a few others. But his name guarantees liberation to one and all. He extended protection to Sugriva and Vibhīṣana. But his name offers protection to countless supplicants In reply to Pārvati's query, Śiva said that the one name 'Rāma' was equal to a thousand names. It was through the power of the name 'Rāma' that Hanumān was able to cross the ocean and find the whereabouts of Sīta in the Aśoka forest. Vālmiki was miraculously converted into a 'Muni' by the utterance of the name 'Rāma' in the reverse order.

Tirumangai Alwar, one of the twelve Vaiṣṇava saints has sung ten stanzas about the divine name Nārāyaṇa. One of the songs states: "I have discovered a word which gives good for ever. It is the divine name Nārāyaṇa. It gives social status, it gives wealth, it nullifies the grief of the devotees; it lifts up one to the high heaven and with grace it gives salvation; it gives strength; and it gives everything else". It was through the power of the name that Prahalāda compelled God to manifest himself in the pillar. It was the power of the name that made Nārada, Vyāsa, Sukadeva, Chaitanya, Satakopa, Thiāgarāja, Mahātma Gāndhi and innumerable others adorable in the eyes of the world.

The name is inseparable from God. It is even more powerful than God Himself. It is *cintāmaṇi*, the bestower of all objects of desire. It is a great fire which burns the huge stock of one's sins like a pile of hay. The greatest and most heinous of sins is washed away by the mere utterance of the name. Śri Āndāl has echoed this idea in her '*Tiruppāvai*'. The name is itself the best atonement for sins and offences committed against it. The name itself is capable of conferring the four-fold salvation of *sālokya*, *sāmipya*, *sārūpya* and *sāyujya*. It is life itself. It is the supreme wealth. It is our dearest friend and kinsman. It is the bliss of heaven and the very nectar to us. The glories of the name are endless. The utterance of the name is enough to make up deficiencies in sacrifices and ceremonies, and as such, it has become a traditional practice to invoke the name of God at the end of all ceremonial functions, and sacrifices.

Further, the story of Ajāmila in the Bhāgavatam shows that the divine name destroys sins not only of this birth but also of the previous births. The utterance of the name of God in a state of extreme anguish and utter helplessness bears fruit immediately. When a person invokes God with a sincere and undivided heart, leaving all other hopes and exclusively depending on Him, God will never remain unconcerned and unmoved even for a moment. Kṛṣṇa has himself said that he is present where his devotees assemble and sing. Even if He is elsewhere, He comes to the succour of His devotees. As soon as His name was uttered, the Lord endlessly provided Draupadi's garment The more Duhcāsana pulled it, the more the cloth extended and Draupadi's honour was eventually saved.

The elephant, Gajendra, shouted the name of God with the same anguish of heart and with a feeling of utter helplessness The Lord came on Garuda with terrific speed and saved him. The significance of the names of God with reference to this episode has been admirably dealt with by Bhaṭṭar in his commentary on the names '*Śabdasahā*', to *Bhūrbhuwāh*' (912 to 942) in the Sahasranāmam

Mahātma Gandhi than whom modern India has not produced a greater man was very greatly influenced in his life by the divine name, Rāma. He was never tired of making mention of this name in his prayer and political meetings. It was a *mantra* to him. He did not see any distinction between 'Om' and 'Rāma'. On one occasion he referred to the significance of *Rāma-nāma* thus: " For those, however, who have known no peace, and who are in search of it, the name of Rāma can certainly work wonders. God transcends both his name and glory " On another, he has remarked: "The glory of the Divine Name cannot be established through reasoning and intellect. It can be experienced only through reverence and faith." Mahātma Gandhi has also shown that collective good can be achieved through the power of name and that it can bring about a new order of things conducive to the welfare and happiness of a country.

The Sahasranāmam ends with the names '*Akshobhyah*' and '*Sarvapraharanāyudhah*'. The former name means that he could not be shaken in His firm vow of saving the *śaranāgata* (refugee) from all miseries and dangers. He possesses dangerous weapons to destroy the enemies of His *Śaranāgata*. This reminds us of Rāma's declaration *Abhayam sarvabhutebhyo dadāmi etad*

vrtam mama. In the *caramasloka* which is considered as the quintessence of the Bhagavad Gītā teaching, Kṛṣṇa says. "Renouncing all Dharmas, hold me as thy sole refuge. I will deliver thee from all sins. Grieve not." The concluding names '*Akshobhyah*'' and *Sarvapraharanā yudhah*' signify also the *vrata* (vow) of God to protect the *sādhus.* The end of the Stotra is thus very significant and interesting in that it reminds us that God is our only refuge and is ever ready to protect us in all critical times. It is therefore, incumbent that we should live and sustain ourselves in God's names only, as the recitation of His names has been declared as the easiest *sadhana* in Kaliyuga. Kṛṣṇa has already guaranteed in the Gītā: "*Na me bhaktaḥ pranasyate.*" (IX—31).

The Rāmāyana composed by Vālmiki was heard by Rāma himself from the mouths of the twins, Lava and Kuśa. The Sahasranāmam composed by Vedavyāsa in praise of Viṣṇu especially in his incarnation as Kṛṣṇa, was heard by Kṛṣṇa himself who was no other than *Parabrahman.* As the Rāmāyana of Vālmiki, the first and greatest poet, is one of the greatest epics the Viṣṇu Sahasranāmam is one of the greatest stotras sung by Vyāsa, the master of the Vedas and an *avatāra* of Viṣṇu. The greatness and glory of the epic are unique. The divine and prophetic benediction pronounced by *Brāhmadeva* applies equally to the Viṣṇu Sahasranāmam, as both were expounded in the bodily presence of the respective *Avatāras* of Rāma and Kṛṣṇa. The Sahasranāmam also will continue to be sung and recited as long as the mountains and rivers exist in the world.

In fine, the Viṣṇu Sahasranāmam is a *stotra par excellence* from all points of view. Enough has been

said about the divine names and the nature of their recitation. Vedavyāsa has himself guaranteed all kinds of fruits to the reciters. It is fervently hoped that a critical and reverent study of the *stotra* with the illustrious commentaries of Śankara and Parāsara Bhaṭṭar will stimulate in seekers an unquenchable thirst for the enjoyment God-knowledge—His *guṇās* and glories—and immerse them in the ocean of blissful joy and *ānanda.*

PROLOGUE

Śri Vaisampāyana said to *Janamejaya:*

Having heard all the *Dharmās* in all their aspects and those sacred acts that destroy sins in all ways, Yudhiṣṭhira again addressed Bhiṣma, the son of Śantanu.

Dharmās lead to prosperity and Mokṣa (or liberation). The *Dharmās* taught by the Vedas could be followed only by some and that too with very great difficulty. An easy remedy available to all and calculated to confer all benefits including mokṣa was keenly wanted. With this object in view Yudhiṣṭhira put the following six questions to Bhiṣma in two ślokas.

(1) Who is the one and greatest Deity in the world?

(2) Which is the one and final goal to be reached? Which is the highest Puruṣārthā (or aspiration)?

(3) By whose praise could men attain good (i.e. *Aiśwarya* and mukti)?

(4) By whose *arcana* (worship) could men attain fulfilment of their desires?

(5) Of all *Dharmās*, which is the best in the world?

(6) By whose Japa could a mortal born get release from the fetters of *Samsāra* for ever?

These questions are after the manner of questions in the Kenōpaniṣad and in Vālmiki Rāmāyana which

elicited the story of Rāma from Nārada Ṛṣi. The questions put were too general and were not suggestive of any reply. The word "*daivatam*" has the same meaning as "Deva". The ultimate Deity is sexless. The Śvetasvatara *mantra says*: "This Brahman is neither male nor female nor is it neuter" (V – 10).

The word "*ayanam*" means the final goal to be reached and the '*sadhana*' helping us to reach it. "*Param*" means the ultimate, the greatest and the best. "*Parāyanam*" is the final resting place in which perfect peace and bliss are enjoyed. It is the goal of all souls Having attained this goal of eternal peace, there is no return to *samsāra*. Such a haven of peace can be only one. This is indicated by the word "ekam".

The Muṇḍaka Upaniṣad has mentioned about this supreme goal. "By whose command and under whose control men move, by whose knowledge and realization, all the ties of the heart are cut asunder, all doubts are dispelled, all *karma* perishes, by whose knowledge *mokṣa* is attained, by knowing whom one casts off all fear, by entering into whom, freedom from *samsāric ills* is ensured, by entering whom one becomes "That", excepting which there is no other path for salvation". This is the supreme goal asked about by Yudhiṣṭhira. "He who knows the supreme Brahman becomes Brahman in truth".

The worship, according to Śankara may be mental or external. Even "*mānasapūja*" is enough

The word "mānava" covers humanity in general there being no exclusion or qualifications of any kind. "Śubham" here means "mokṣa" and lesser coveted fruits.

Bhaṭṭar interprets "stotra" as *"sankīrtana of gunas"*. By *arcana* he means God devotion in the shape of Bhakti yoga.

Japa is of three kinds viz., loud, in a low tone and mental. The Vedas say that Ṛg Veda and Sāma Veda should be chanted loudly. The Sahasranamam may be sung in both manner and may also be mentally revolved. Manu has considered that mental recitation is superior to inaudible recitation which is superior to audible recitation.

The word *'jantu'* indicates anything born and includes all beings. All beings are entitled to perform japa and worship according to their capacity and capability.

The word *"samsāra"* is an ironical word. It is neither "sam" (or good) nor "sāra" (or lovely essence). It is a series of births and deaths. Apparently, the Sanskrit language uses this word indicative of the idea that life in this world should be spiritualised and lived in union with god.

Birth is the indication of all the effects of *Avidya* evolved out of ignorance.

Mokṣa is the greatest fruit. Other fruits may also be obtained.

In regard to Japa, Bhaṭṭar refers to the text of Manu that *Japa yajña* is ten times more effective than *dravya yajña* (sacrifice by spending money) and to the Gītā text that 'of offerings I am the offering of Japa' (X—25). The solemn repetition of *mantras* with concentration and purity of mind is Japa. Bhaṭṭar like Ṣankara describes "samsāra" as based on *avidya.*

Bhīṣma takes up the six questions for elucidation and enlightenment.

(1) "The man who is ever engaged in praising with thousand names, the Lord of the Universe, the God of Gods, the Infinite and Supreme Puruṣa gets freedom from all sorrows."

The question is about the *sādhana* to be practised for attaining the end in view. It is about *siddhopāya*. Bhīṣma makes it clear that the deity of the Sahasranamam is Brahman, Paramātma and Puruṣottama.

Kṛṣna explains in Gitā (XV—18) that the Highest spirit is called the Supreme Self, who as the eternal Lord permeates the three worlds and sustains them. The Highest Spirit is distinct from the perishable and imperishable. He is the Self, the unfailing inner consciousness of all beings and is the Supreme Self of the Vedanta Upaniṣads.

He is Puruṣa because of his dwelling (sayana) in the heart (puri) or because of His fullness.

Śankara points out that the words:

"सर्व दुःखातिगो भवेत्"

(sarva dukkhātigo bhavet)

in sloka 6 should be read in this śloka as also in the next. One worshipping the Lord by this Sahasranama Stotra will be free from all sorrows and miseries.

Bhaṭṭar interprets Puruṣottama here as meaning the most bountiful giver. He cites here texts insisting on perpetual meditation on Vāsudeva.

(2) By always worshipping with devotion (bhakti) that Imperishable Puruṣa, by meditating on Him, by praising Him and by bowing down before Him, the worshipper gets beyond sorrow and misery.

Śankara interprets this sloka as a reply to the 4th question.

The *arcana* or worship is by Sahasranamam referred to in the previous sloka. The stotra and *arcana* should be done daily with devotion.

Meditation, *namaskāra* (prostration) etc. must accompany the *arcana*.

Or by worshipping is meant external and internal worship. By meditating, by praising and bowing down indicate the mental, verbal and the physical worship.

The word '*yajamāna*' which means worshipper here has a special significance. The word 'yajamāna' ordinarily means the performer of yajña with the ṛtvik priest uttering mantras etc. It here indicates that the worshipper who gets the *Sahasranama arcana* performed by *arcaka* ṛtvik gets the fruits as the performer of a *yajña*.

Bhaṭṭar sees answers to questions Nos. 3 and 4. He interprets "तमेव" "Him alone" as *arcana* or worship of Viṣṇu only. He describes the importance of Bhakti yoga as a means to salvation quoting popular and oft-quoted texts from Śrutis, smṛtis etc. He considers that the Sahasranama stotra and *arcana* are also efficacious to ensure salvation to those who cannot practise Bhakti yoga all through their life. This is an easier *sādhana* permitted for those incapable of so much effort. This is a *laghu upāya*.

(3) "By always praising Viṣṇu who is without beginning and end, who is the Supreme Lord of all the World and who is the observer of the universe, one gets freedom from all sorrow.

This sloka answers question 3: The word "yajamana" the performer of the Sahasranama yajña called 'japa yajña' was used in the previous śloka. The last śloka in chapter V of Bhagavad Gītā describes the Lord as the Recipient of all sacrifices, and austerities, the Lord of the Worlds.

"भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्"

(Bhaktāram Yajñatapasām Sarvalokamahesvaram)

The previous sloka describes the Lord as *Avyaya puruṣa* (Imperishable Puruṣa). The word Anādinidhana i.e. without beginning or end, devoid of modification such as birth etc explains *Avyaya*"

The Puruṣa named in the last sloka is here stated to be Viṣṇu who pervades the entire universe. To dispel all sorrows of the worshipper, sovereignty over the entire world is necessary. Sankara interprets that He is the Supreme Lord even of Brahma and others, who are the masters of the visible universe.

The Word "Lokādyakṣa" (witness of the World) indicates that the Lord is an eternal direct witness of everything taking place whether in thought, word or deed and that therefore any *arcana* or stotra (worship or praise) made mentally, or verbally or physically will be directly and immediately known to the Lord and fixed in His memory for conferring the fruit on the worshipper.

"*Nityam*" may also be taken as indicating that the Lord is a perpetual witness.

'Sorrows are of three kinds. *Ādhyātmika, Ādhibhautika* and *Ādidaivika—Ādhyātmika* due to bodily diseases and mental troubles, *Ādibhautika* due to other men and animals and *Ādhidaivika* due to superior eternal agencies (Bhaṭṭar).

The word "Anādinidhana" (without beginning or end) indicates that the Lord is not conditioned by time and that the next word "Viṣṇu" indicates that He is not limited by space. The Lord is therefore beyond space and time. Being the sovereign of all, He is the only authority to confer on the devotees the desired fruits. He is the goal to be attained after crossing the *samsāric* ocean.

(4) And who is friendly to Brahman, who knows all the Dharmas, who is the enhancer of the fame of the worlds, who is the great Truth and who is the source of evolution of all things".

Śankara :

"Brahmanyam" means the promotion of Brahma i.e. Brāhmins, Tapas and Vedas are all meant by "Brahma".

"*Sarvadharmajñaṁ*" means that the Lord knows all Dharmas. This may mean that the Lord knows what *sādhana* could be resorted to by all alike. The Sahasranama stotra and *arcana* method is available to all. As the universal Father, interested in advancing the merit and reputation of all alike by the performance of this Dharma, He secures fame as "Dhārmika" to all. He is *Lokanātha*, the Lord of all people alike.

'*Nātha*' is interpreted as (1) prayed to by all and (2) wishing well to all.

'*Mahadbhūtaṁ*—"Mahat" is interpreted as "Brahman" which is the greatest and the highest and "Bhūtam" as "Truth absolute".

The *samsāras* of all beings have their origins in Him (Bhaṭṭar).

The Lord whom we praise by the stotra confers *Kīrti* or fame on the worshipper. He interprets *Sarvadharmajñam* as knowing that this Sahasranama stotra is the best dharma. The words "sarvabhūtabhavodbhavam" mean that the Lord fills everything with the vital quality of existence and being. Without God filling it by His presence, nothing can exist. All prosperity should be had from the Lord. Every good is His gift.

(5) "The constant worship with hymns of the lotus-eyed (Viṣṇu) with devotion by a man is regarded by me as the greatest of all Dharmas".

Śankara—The fifth question is answered here.

The expression "of all Dharmas" indicates the selection of the best Dharma.

The word "Pundarikākṣa (lotus-eyed) would indicate the Puruṣa in the Sūryamandala with two lotus eyes. The Taittirīya Upaniṣad says that the Puruṣa in the Sūryamandala is the same as the Puruṣa in the *Hrdaya-Puṇdarīka* i e. the lotus heart. The Puruṣa in the sun prayed for daily by the Gāyatri mantra is in our lotus heart also. Śankara suggests this by saying that the Pundarikākṣa is shining as Vāsudeva in our

lotus heart. The prayer to the Purusa in the sun is really a prayer to the *antaryāmi* Puruṣa sitting in our lotus heart for mental and spiritual illumination. The word 'Pundarikākṣa' was commonly used for Kṛṣṇa by his contemporaries.

Śankara takes up the question "what is the special merit of this form of worship?". The reasons are:

(1) It involves no animal sacrifices. (2) There are no restrictions of time and place. (3) It does not require the help of any other person or any materials *(dravyas)*.

The Viṣṇu Purāṇa says: "That which is attained through meditation in Satyayuga, through performance of sacrifice in Treta, through worship of God in Dwapara is attained in Kaliyuga, through mere chanting of Kṛṣṇa's name. The Manusmṛti says: "But undoubtedly a Brāhmin reaches the highest goal through japa only". The Mahābhāratha says "the japa is said to be the best of all Dharmas It is accomplished without animal sacrifice". Kṛṣṇa himself says in the Gitā "Of sacrifices I am the sacrifice of Japa". Hence it has been considered as the greatest Dharma by Bhīṣma.

(Bhaṭṭar) A number of texts insisting upon *bhāva* or feeling are cited. One text says "There are fish in the Ganges and other *tīrthas* and birds in temples. They get no benefits because there is no *bhāva*".

A Viṣṇu Purāṇa text says "The *kīrtana* of Acyuta dispels all sins and the treasuring of Acyuta in

mind ensures Mukti". Bhaṭṭar justifiies the award of Mokṣa for such simple *sādhanas* on the ground that people not having sufficient *Bhakti* and *Jnāna* and facilities must be allowed easier *sādhanās* for the same great fruit. God's grace is necessary for any *sādhana*, difficult or easy, to be crowned with success. God's grace flows to the unenlightened and the weak even by the practice of simple *sādhana* prescribed for them.

Bhaṭṭar also gives the following reasons for Bhīṣma's preference for this Dharma:

1. The Lord who loves so much must be dear to us. The remembrance of such a Lord and the utterance of His names are sweet in themselves.

2. This entails very little trouble.

3. *He is not away from us at any time but is* sitting in *our hṛdaya* cave eagerly awaiting our thinking of him.

4. The *sādhana* will not meet with any hindrances.

5. This is open to all and can therefore be availed of by all.

6. No hard *niyamās* (restrictions) are necessary for the observance of the *sādhana*.

7. Other *ṛṣis* have extolled the efficacy of this *sādhana* as in the following and similar passages:

'Viṣṇu worship is higher than any other form of worship'.

'The Lord Viṣṇu protects His devotees as His body'.

From many points of view this śloka constitutes the keynote of the stotra.

(6) "(He who is) the Supreme and Great Light, who is the Supreme and the Great Ruler, who is the Supreme and Great Brahman, is the Supreme and Highest goal".

Śankara:

The goal is indivisible union with the universal *Ānanda Brahma Caitanya*. *Tejah* means Caitanya or consciousness illuminating everything. Śankara has cited Upaniṣadic texts 1. "That Light by which the sun is illuminated, shines". 2. "The Gods worship Him, the Light of Lights". 3. "The splendour which is in the sun and which illumines the universe". (B. G. XV-12).

'Paramam' means ultimate and final.

Śankara gives the root meaning of 'tapas' as "commanding or ruling". The commands of the Ultimate rule the sun, moon and the elements. 'He is Sarveśwara. He is the Utimate Soul sitting within the Hṛdaya and controlling all beings".

Brahman is the ultimate Soul of the universe defined as *satyam* (truth absolute) *Jnānam* (knowledge) *anantam* (infinite). 'Mahat' means the 'greatest'. "*Parāyaṇam*" is the ultimate final resting place which is "Brahmacaitanya". The lower consciousness freed of all limitations merges with the universal consciousness becoming one and indivisible.

In short, He who is the Supreme Light, the Supreme Ruler, the Supreme Brahman and the Supreme Goal is the final resting place of all beings.

Bhaṭṭar also considers this śloka as answering the second question.

'Brahman' is interpreted as greatest on account of its perfect essence, *gunās* and *sakti* and making all *jivās* great like itself.

To illustrate the attributes of purity, Bhaṭṭar cites Upaniṣadic texts. "When the wise man sees Brahman, he is freed from merit and de-merit, and becomes spotless and attains the highest equanimity" (Mundaka 3—1—3) The Vālmiki Rāmāyana text:

"पावन! सर्वलोकानां त्वमेव रघुनन्दन"

Pāvanah sarvalōkānām tvameva Raghunandana.

(Rama was himself the purifier of all the worlds)

(7) "The greatest God is the ultimate *parāyanam* or goal. He is the purest of the pure, the most auspicious of the auspicious, the God of all Devas and the changeless father of all".

He is the purifier of all purifying agencies such as the sacred rivers, lakes and other sacred places. The supreme *Puruṣa* when meditated upon, seen with one's eyes, called aloud by name, extolled, adored, remembered and saluted eradicates all our sins. Hence he is called the holiest of the holy.

Or He is the holiest of the holy because He destroys the very cause of bondage in the form of *karma* representing both virtuous and sinful acts, and the source of such karma viz, nescience through knowledge of His Reality.

Several texts have been cited by Śankara from Smṛtis, *Itihasas* and *Purāṇas* indicating that He is the purest of the pure.

He is the supreme *mangala*—'Mangala' means good and all that contributes to and betokens good. Being of the nature of Supreme Bliss, He is the best of all means or symbols of good and hence it is that He is called Supreme Good.

He is the God of all gods as He excels them all in effulgence etc.

He is the immortal Father or origin of all beings. This is borne out by the following Śvetasvatara Upaniṣad text:

"There is one Deity who lies hidden in all beings, who is all-pervading, who is the innermost soul of all beings, the dispenser of fruits of actions, and the supporter of all *jīvās*, who is the witness of all, the conscious principle, absolute and unqualified".

Śankara concludes by referring to the *japa* of a thousand names of Viṣnu. The Śmrti says:

"मानसं स्तानं विष्णुचिन्तनं"

mānasaṁ stānaṁ Viṣṇucintanaṁ.

"Contemplation of Viṣṇu is the internal or mental bath".

A *Padma Purāṇa* text says:

"He who remembers the lotus-eyed Lord Viṣṇu whether he is pure or impure and in whatever condition he may be, is purified both externally and internally".

The Śloka will remind readers of Sumitra's words about Rāma in her consoling speech to Kausalya in Vālmīki Rāmāyaṇa:

"दैवतं देवतानांच भूतानां भूतसत्तम"

"daivatam devatānamca bhūtānām bhūtasattama"

(8) "That from which all beings came out in the beginning of the yuga and into which they are indeed absorbed again when the yuga comes to an end".

(Śankara): "He is the father of all at the beginning of creation. Any *dhyāna* or *Japa* must be of the Supreme Cause of the universe from which everything comes, in which everything lives and into which everything returns and is absorbed. The Vedantic rule is (कारणंतु ध्येय): *Kāraṇamtu dhyeyaḥ*. The Universal Cause alone should be contemplated upon for Mokṣa absorption into It. The Taittiriya Upaniṣad says: "from which all these things are born". "When yuga comes to end". means "when mahāpralaya sets in". The śloka also contemplates the intermediate stage of existence.

(Bhaṭṭar): He is the *nimitta* as well as *upādāna* cause of the universe He is the creation of Brahmadeva and others. During *Pralaya* all beings enter into Him. Bhaṭṭar also cites in this connection the following Gitā ślokas—"Inasmuch as I am the cause of all things and inasmuch as I am the possessor of the attributes such as wisdom, power, energy etc, I stand superior to all; nothing is there beyond Me or separate from Me nor is there anyone to whom the attributes of the given description may be said to belong" (VII—6-7). "But there is another being, the Highest, called the Supreme Spirit, who as the eternal Lord pervades and sustains the three worlds". (XV—17).

(9) "Oh King, hear from me the thousand names of Viṣṇu the Lord of the universe, the highest in the worlds; these remove all sins and fear".

The *Viṣṇu Sahasranāmam* is of the cosmic Lord, with the above characteristics. He is the highest and is described by the various *Vidyās* which lead one to perceive Him (The Upaniṣads speak about 32 vidyās) He is Viṣṇu, the all-pervading. Śankara cites a text from Viṣṇu Dharma in support of the mystic efficacy of the names. The various names of the one only and all-pervading Brahman serve to help men. Their effects vary according to the object in view of the reciter. Śankara also emphasises that the unconditioned Brahman is the All Atma Saguna Brahman governing the universe. His Bhakti to the *Saguṇa Mūrti* is as intense as his advaita *ekatvaniṣṭa*. He considers that the various *guṇas* (attributes) stressed by the Sahasranāmam which are appropriate to Saguṇa Brahman would also apply to the unconditioned Parabrahman. In his Prabodhasudākāra, Śankara declares the identity of the two and that Bhakti to Saguna Brahman is as good as the *jñāna* of the unconditioned Brahman.

Bhaṭṭar says that the words 'शृणु' (*śṛṇu*) (hear) and the word of address 'भूपते' (*bhūpate*) show Bhīṣma's anxiety to stress the all importance of the stotra, and to make Yudiṣṭhira hear the attributes of Kṛṣṇa Brahman.

The names of the Lord should always be listened to with rapt attention and thought.

(10) "I shall for the good (of all) recite those names of the ultimate Atma of the universe that are expressive of His *guṇās* (attributes) and that are famous and much praised by ṛṣis".

This is the last śloka of Bhiṣma introducing the recitation of the Sahasranāmam from the next sloka.

All the names are the well-known names of the ultimate Ātma of the universe, which were ever and anon sung with joy by the ṛṣis. Whether they are proper names or attribute names, they convey the great *guṇās* and beneficent aspects of the Ātma of the universe. Śankara interprets 'ṛṣis' as both the mantras and the ṛṣis of the mantras. "Khyata" means famous and well-known". "Bhūta" means welfare and wealth (Aiswarya). It will also mean sattā (being). A śruti text "A man of Brahmic realisation can alone be said to be truly existing". This will also mean the enjoyment of mokṣa freedom. Śankara says that all the four Puruṣārthas (aspirations) can be had on account of the recitation of the Sahasranāmam.

Bhaṭṭar says, that the word "*guṇa*" in "*gauṇa*" covers also deeds. Though indicative of *guṇas*, the names are the names of Viṣṇu peculiar to Him. He interprets the śruti word "nirguṇa" as meaning the denial of bad qualities. But Śankara interprets "guṇa" in the sruti word "nirguṇa" as meaning the *Guṇas* of *triguṇaprakriti*. He does not deny the virtues and glories of Saguṇa Brahman. The Upaniṣads speak with a double voice and say that Nirguṇa Brahman is alone real and is beyond all qualities. But they concede the existence of Saguṇa Brahman for the benefit of those whose knowledge is veiled by *māyā* and *avidya*. Kṛṣṇa Himself is said to expound in the Gītā the *Sākāra* and *Nirākāra* Brahman. *Nirguṇa* Brahman is 'IT' which is for the philosopher or the *Jñāni*; the *Saguṇa* Brahman is 'HE" or Iśwara or God, Who is for the common man.

MANGALA SLOKAS
(SANKARĀCĀRYA)

सच्चिदानन्दरूपाय कृष्णायाक्लिष्टकारिणे ।
नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥

saccidānandarūpāya kṛṣṇāyākliṣṭakārine
namo vedāntavedyāya gurave buddhisākṣine

कृष्णद्वैपायनं व्यासं सर्वलोकहिते रतम् ।
वेदाब्जभास्करं वन्दे शमादिनिलयं मुनिम् ॥

Kṛṣṇadvaipāyanam vyāsam sarvalokahite ratam
vedābjabhaskaraṁ vande samādinılayaṁ muniṁ

सहस्रमूर्तेः पुरुषोत्तमस्य सहस्रनेत्रानन पादबाहोः ।
सहस्रनामं स्तवनं प्रशस्तं निरूच्यते जन्मजरादिशान्त्यै ॥

sahasramūrteh puruṣottamasya sahasranetrānana pādabāhoh
sahasranāmam stavanam praśastam nirucyate janmajarādıśāntyai

Sankarācārya has begun his commentary with the above three *mangala slokas.*

(1) "*Obeisance to Kṛṣṇa whose nature is Sat* (being) *Cit* (consciousness) and *Ānanda* (bliss), who performs his functions without any effort, who is cognised by the Vedānta, who is the *guru* (teacher) and who is the witness of *buddhi*".

At the very outset Sankara wants to impress on the readers that although Kṛṣṇa, in praise of whom the stotra is sung is *saguna Brahman,* he is *sat cit ānanda swarūpa Parabrahman.* He is not only Viṣṇu but also the ultimate *Parabrahman* or Supreme Self.

(2) "I worship the Muni Kṛṣṇadvaipāyana Vyāsa, devoted to the welfare of the world, who is to the Vedas as the sun is to the lotus and who is the fountain of self-control".

The words "Kṛṣṇadvaipāyanam Vyāsam" is a reminder of the famous text,

क्रिष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।

Karṣṇdvaipāyanam vyāsam viddhi nārāyanam prabhum

and show that he is an *avatāra* of Viṣṇu. He is the sun causing the lotuses to blossom. The Vedas were in a massy and unclassified condition and they were like closed lotuses. Vedavyāsa classified the Vedas and handed them to the world for moral and spiritual welfare of the humanity. In the *vibhūti* chapter in the Bhagavad Gīta, Kṛṣṇa says "Of the sages, I am Vyāsa".

(3) "The admirable *stotra* containing the thousand names of the Supreme *Puruṣa* (person) who has thousands of forms, thousands of eyes, faces, feet and arms is now being expounded to enable the creation to overcome the *samsāric* evils".

The Puruṣa Sūkta which is found in all the four Vedas describes the cosmic Puruṣa Divinity as having one thousand heads, one thousand eyes and one thousand feet. Śankara suggests in this śloka that the number of names viz. one thousand is quite appropriate for a stotra of the cosmic Puruṣa having one thousand eyes, faces, feet and forms. He echoes the śloka of Brahmadeva recited at the end of the stotra saluting the *śaśvata ananta Puruṣa* of one thousand forms, one thousand legs, eyes, heads and hands possessing one thousand names existing for one thousand crores of years i.e. for ever.

MANGALA SLOKAS (BHAṬṬAR)

वन्दे गोविन्दतातौ मुनिमथ मनवै लक्ष्मणार्यं महान्तं
ध्यायेयं यामुनार्यं मम हृदि तनवै राममेवाभियायाम्
पद्माक्षं प्रेक्षिषीय प्रथममपि मुनिं नाथमीडे शठारिं
स्तौमि प्रेक्षेय लक्ष्मीं शरणमशरणः श्रीधरं संश्रयेयम्

Vande gōvindatātau munimatha manavai
lakṣmaṇāryam mahāntam
dhyayeyam yāmunāryam mama hṛdi tanavai
rāmamevābhiyāyām
padmākṣam prekṣiṣīya pratamamapi
munim nāthamīde śaṭārim
staumi prakṣeya lakṣmīm śaranamasaranah srīdharam
samśrayeyam

My salutation to Gōvinda (Embār) and my father (Srivatsānka). I think of Lakṣmanārya (Rāmānuja) and meditate on Mahān (Perianambi). I instal Yamunārya (Ālavandār) in my mind. I approach Rāmamiśra. May I see face to face Pundarikākṣa Ācārya. I worship Nāthamuni, the first of all acāryas. My praises to Saṭhāri (*alias* Nammālvār). May goddess Lakṣmi cast on me her compassionate glance. Having no other refuge, I resort to Srīdhara or the spouse of Lakṣmi.

ओं नमो गजवक्त्राद्यैः पारिषद्यैः प्रशासते
श्रीरङ्गराजसेनान्ये सूत्रवत्या समेयुषे

Om namō gajavaktrādyaih pāriṣadyaih praśāsate
srīrangarājasenānye sūtravatyā sameyuṣe

Obeisance to Visvaksena, the Commander-in-Chief of Śrī Ranganātha and who rules with his attendants such as Gajānana and who is inseparable from his wife, Sūtravati.

नमो नारायणायेदम् कृष्णद्वैपायनात्मने
यदामुष्यायणा वेदा महाभारतपञ्चमाः

namo narāyanāyedam krṣnadvaıpāyanātmane
yadāmuṣyāyaṇā veda mahābhārata panchamāḥ

Obeisance to Nārāyaṇa who incarnated himself as Kṛṣṇa Dvaıpāyana, to whom belong all the Vedas as also the Mahābhārata, which is the fifth veda.

जातो लक्ष्मणमिश्रसंश्रयधना-छ्रीवत्सचिह्नद्दपेः
भूयो भट्टपराशरेति पणित. श्रीरङ्गभर्त्रा स्वयम्
श्रीरङ्गपतिप्रसादतृपया श्रीरङ्गनाथाह्वयः
श्रीरङ्गेश्वरकारितो विवृणुते नाम्नां सहस्रं हरेः

Jāto laksmanamisrasamśrayadanācchrıvatsa Chinnadruṣe
bhūyo bhattaparāsareti panitah srīrangabhartrā swayam
śrīrangapatiprasādatṛṣaya srıranganāthāhvayaha
śrīrangeswarakārito vıvrnute nāmnām sahasram hareḥ.

Inspired by Śri Ranganātha and given the title of Parāsara Bhaṭṭa by the Lord of Śrırangam Himself, I, by name Ranganātha, the son of Śrıvatsānka, now proceed to expound the thousand names of the Lord Hari with the object of obtaining the grace of Śri Ranganātha.

संसारोऽयमपण्डितो भगवति प्रागेव भूयः कलौ
पूर्णमन्यतमे जने श्रुतिशिरोगुह्यां ब्रुवे साहसात्
तत्र स्तोत्रमिदं प्रकाशयति यस्तुत्यश्च यस्तावुभौ
व्यासः कारुणिको हरिश्च तदिदं मौर्ख्यं सहेतां मम

samsaroyamapanditō bhagavati prāgeva bhūyah kalau
Pūrnamanyatame jane śrutisiroguhyam bruve sāhasat
tatra stotramidam prakasayati yastutyasca yastāvubhau
Vyāsah kārunlko Harisca tadidam maurkyam sahetām mama

In this world of births and deaths or *samsāra* there is awful ignorance about God, more so in the age of Kali. It is out of foolhardiness, I venture to expound this stotra to men who consider themselves fully conversant with the Vedic and Vedāntic secrets. May Vyāsa, the author of the stotra and the All Merciful Lord Hari bear with me for this folly.

अर्थे हरौ तदभिधायिनि नामवर्गे
तद्व्यञ्जके मयि च वन्दविशेषमेत्य
सेवध्वमेदमृतं प्रणिपत्य याचे
मध्यस्थमत्सरिजना इहमा च भूवन्

arthe harau tadabhiyāyini nāmavarge
tadvyanjake mayi ca bandaviśeṣametya
sevadvametad amrutam pranipatya yāce
madyasthamatsarijanā iha mā ca bhūvan

I beseech with bended knees (to you, readers): Please have faith in Lord Hari and in His names and be kind to me who attempts to expound the names and drink this *amrutam* or nectar. None need either be indifferent or hatefully envious in regard to this work.

It is a conventional practice among Vaiṣṇavaite commentators to begin their works with obeisance to their *Guru paramparā* or line of teachers. As by a single stroke of a match-stick the inside of a room where darkness has dwelt a thousand years can be instantaneously illumined and thick darkness dispelled, even so by once remembering the name of any one who is as pure and effulgent as fire, all the deep-rooted mental agony and misery will vanish. The discipline which is essential for uttering the name of God is also necessary for uttering the names of

teachers, the devotees of God. One can earn as much merit by singing their names as by singing the names of God. The heart of a devotee is the eternal abode of God.

In his prefatory remarks Bhaṭṭar emphasises the necessity of interpreting the Vedās, the fountain-source of knowledge of God and Dharma with the experience of Mahaṛṣi seers recorded in Itihāsās and Purāṇās and the supreme value and importance of Mahābhārata as a guiding light. He sums up his arguments in support of the greatness of the stotra and the necessity for its universal adoption in the following two ślokas giving six reasons after the manner of the six praśnas (questions) of Yudhiṣṭhira to Bhīṣma which are responsible for the presentation of the Sahasranāmam:

महाभारतसारत्वात् ऋषिभिः परिगानतः
वेदाचार्यसमाहारात् भीष्मोत्कृष्टमतत्वतः
परिग्रहातिशयतो गीताद्यैकार्थ्यतश्च नः
सहस्रनाम्नामध्याय उपादेयतमो मतः

Mahābhāratasāratvat Ṛṣibhih parigānatah
Vedācāryasamāhārāt Bhiṣmothkṛṣtamatatvatah
Parigrahatiśayatō gitādyaikārthyatasca nah
sahasranamnāmadyāya upādeyatamō matah

The following are the six reasons:—

(1) As the stotra constitutes the essence of Mahābhārata, Bhaṭṭar puts this even before Bhagavad Gītā which is described by Śankara as

समस्त वेदार्थ सारसङ्ग्रह

samastha Vedārtha sārasangraha

The Gitā may require Vedantic culture for its proper understanding but these names conveying divine *guṇās* (attributes) and other aspects may be easily followed by all. The *stotra* contains the essence of all matters about God dealt with in the Vedas and sastrās.

(2) The names were rapturously and frequently sung by ṛṣis.

(3) The names are culled and strung together by the great Vedāchārya Vyāsa. Vyāsa, an *avatara* of Nārāyana was blessed with intuitive vision and his words were of the highest authority. He like honey bees culled the sweetest honey of each name from the Vedas and Vedānta and the songs sung by ṛṣis Sanaka, Narada etc. Each of the names is like a gem in a necklace and the recitation of each name is intended to confer on the reciters all kinds of *mangalas* (or happiness, auspiciousness, welfare etc.)

(4) This is nearest and dearest to the heart of Bhīṣma and is declared by him to be the greatest Dharma and the greatest *Sādhana* for *Mōkṣa* (or liberation). Kṛṣṇa extolled the great *jnāna* of Bhīṣma and directed Yudhiṣṭhira to learn all Dharmas from him and to get all doubts and difficulties cleared. Immediately after the great Mahābhārata War, Kṛṣṇa advised Yudhiṣṭhira: "Bhīṣma is lying in his bed of arrows with wounds all over his body. He is intensely meditating upon me. If that great sun were to set, the inexhaustible storehouse of Dharmic knowledge will disappear. It behoves you, therefore, to run up to him and obtain all his knowledge". Kṛṣṇa also went to Kurukṣetra with Yudhiṣṭhira and was present in the assembly of ṛṣis including Vyāsa and Nārada sitting

with Bhīṣma. Kṛṣṇa blessed Bhīṣma with absolute freedom from the pain of wounds, with physical and mental strength and with perfect knowledge to impart his learning. The stotra coming out of Bhīṣma in the above circumstances is bound to be most useful to all for all time.

(5) The stotra is great because of the universal acceptance and *pārāyaṇa* practice from olden times without interruption and with countless benefits. In Sabhā Parva in Mahābhārata, Bhīṣma declared God as one with thousand names. The Stotra was older than Mahābhārata and was reserved by Vedavyāsa for its recitation by Bhīṣma before Kṛṣṇa, the God of the Sahasranāmam.

The Ayurvedic works of Caraka commend the recitation of the stotra as a remedy for fevers, and for evils not capable of cure by artificial remedies. According to Bāṇa, the author of "Kādambari" the Sahasranamam used to be sung in delivery rooms (सूतिकागृह). This is recited by many even for merely enjoying the sweetness of the names compiled. Even *atheistic* people have faith in the greatness and efficacy of Sahasranāmam and have resorted to it in their distress and obtained relief.

(6) Even though the Stotra is a collection of names, it is exactly in consonance with the Bhagavad Gitā and other works of great authority and the names teem with philosophy and attributes of God.

NĀMĀVALĪ

(THE THOUSAND NAMES)

Before reciting the thousand names of God, Bhīṣma has made it clear to his hearers that all the names are the very well-known names of the Self of the universe, which are expressive of His attributes, which are famous and which are ever and anon sung with joy (Ānanda) by Ṛṣis. Whether they are proper names or attribute names, they convey the great Guṇas and beneficent aspects and deeds of the Ātmā of the universe. Bhīṣma has considered the recitation of the Sahasranāmam as the greatest Dharma. As He realizes, receives and enjoys the objects here, He is named Ātmā. He (Viṣṇu) is the only Ātmā who possesses unimaginable powers. All the four Puruṣārthas—the four objects of human aspiration, *viz*, Dharma, Artha, Kāma and Mokṣa are attainable through the recitation of the Sahasranāmam. As the first name in the series *viz*, 'Viśwam' indicates, it is an easy and effective remedy for all Samsāric ills without any restrictions whatsoever.

Among the thousand names the words 'Sun' etc. are used because they are only His manifestations (Vibhūtis) and are not distinct from Him. The Viṣṇu-Purāṇa says: "You are the Ātmā in all Bhūtas (bodies). You are the Ātmā in all Indriyas. You are the chief Ātma. You are the Jivātmā. You are the ultimate Supreme Ātmā (Paramātma). You are the one Ātma manifested in all these five ways."

"Everything luminous and illuminating is Viṣṇu. All the world systems are Viṣṇu; all the woods are

Viṣṇu; all the mountains, all the rivers, all the oceans and in fact everything which is seen and everything which is unseen are all He alone."

In the Bhagavad-Gita Lord Śri Kṛṣṇa says: "Of the Ādityas, I am Viṣṇu"; "Having pervaded this whole universe with a portion of Myself, I exist." According to a text in the Muṇḍakopaniṣad, "The Puruṣa is all this—sacrifice, askesis, Brahma, the highest, the Immortal".

The above quotations are very significant and they provide a good background for a proper understanding of the importance of the several names of God.

According to Śankara, the words such as 'Viṣṇu'. though repeated, must be taken as referring to different aspects in different places. The thousand names consist of words in the masculine, feminine and neuter genders. Those in the masculine gender qualify Viṣṇu, those in the feminine qualify Devatā and those in the neuter qualify Brahman.

(1) विश्वम् Viśvam (The Universe)

(Śankara) The first name, which is at once a medicine for ailment of the body and for ridding the soul of the Samsāric ills, is very appropriate.

Brahma is spoken of as Viśwa, being the cause of the universe. The word 'Universe', as being the effect of a cause, is used at the beginning to show that Viṣṇu could as well be praised through the names of Brahmā and others, who are also effects. Viṣṇu is the cause of everything. The word "entire cosmos" indicates its author. The Sūtrakāra declares that the cause is

non-different from *'Kārya'*. Many texts affirm the non-difference between Brahmā, the cause, and Viśwam, the effect.

(ii) Śankara gives a second interpretation too. This universe is in reality not different from the Supreme Puruṣa. All names are His; all Rūpas are His. He is Viśwarūpa. He comprises everything in the universe. There is nothing which is not in Him.

(iii) Or He who enters is called Viśwa, *i.e.*, Brahman. 'Viśwa' is derived from the root 'विश्'. Creation is the entry of Brahman into all. In Pralaya, all re-enter Brahman. Śankara quotes the Śruti texts: "Having created that, he entered into that," "That into which they enter at their death." So He permeates all the universe, which is His effect, and all the universe enters into Him. Hence, either way, Brahman is Viśwa.

(iv) Śankara gives another interpretation. Viśwa means the monosyllable OM. He quotes many texts from the Chhāndogya and other Upaniṣads in support of this interpretation.

Reading 'Viśwam' and 'Viṣṇu' together, the meaning will be that everything is Viṣṇu. This is practically the same as "Vasudevaḥ sarvam." This statement is expounded and explained by Dharmarāja in the Viṣṇu-Purāṇa text cited by Śankara: "All this and I myself are Vāsudeva, the ultimate Puruṣa and the one Parameśwara. When Ananta, the Infinite, is firmly fixed in the mind, this experience will be permanent and unceasing. Oh! my warriors, do not approach men of such experience"

Another Śloka from Viṣṇu-Purāna is cited: "I am Hari. All this is Janārdana. There is nothing other

than He, neither cause nor effect. A man who has such a conviction and frame of mind will never again be afflicted by *Dwandva* troubles arising from *Saṃsāra.* Instead of being seized by Prakṛti and wrongly identifying ourselves with a Prakritic body, feelings etc, we must be totally seized by the Infinite Brahman."

Śankara quotes another text from the Viṣṇu-Purāṇa saying that devotion to Govinda must be cultivated with a mind saturated with Govinda and perceiving Govinda everywhere and nothing else The 'Viśwam' must be experienced as Viṣṇumaya. The eyes and senses must be Brahmamaya. "Viṣṇumayam Jagat", "Brahmamayam Jagat" and "Śivamayam Jagat" are proverbial.

Just towards the close of his Mahābhārata the revered Vedavyāsa speaks of Nārāyaṇa-Dhyāna (contemplation on Nārāyaṇa) as a summing up of the wisdom taught by all the Śāstras: "After a thorough and exhaustive examination of all the Śāstras and after repeated thought on the subject I have come to the conclusion that one should ever meditate upon Nārāyaṇa." Lord Maheśwara also says in the context of His Kailāsayātrā in Harivaṁśa thus: "Preserving always *your Sattva aspect, meditate* upon Hari alone, O Vipras; always cite the OM and meditate upon Keśava." In view of all this, constant worship with Stotras of Viṣṇu has been regarded by Vyāsa as the greatest of all Dharmas.

Śankara has also made it clear that praises, prostrations etc to Viṣṇu must be accompanied with perfect harmlessness (*i.e.*, without Hiṁsā) to others, and that prayers and worship must be performed with

earnestness and without indifference. He has also pointed out that even in the absence of devotion and earnestness, the recitation of the names of Viṣṇu destroys all sins and more so, if the recitation is done with earnestness and devotion.

Bhaṭṭar considers that the names pertaining to the Para, Vyūha and Vibhava Avatārs are mentioned at the commencement. He interprets 'Viśwam' as 'Pūrṇa'. Bhagavān fills everything, and is therefore Viśwam. He cites as an authority a text from Mokṣa-Dharma saying that Bhagavān is called Viśwam because He enters into and fills the entire cosmos. The cosmos or universe which is entered into by Bhagavān is called Viśwam. As this word means 'totality' and complete fullness, this is a very appropriate beginning. Bhaṭṭar also considers that He is *Paripūrṇa*—full in all aspects, such as *Rūpa, Gūṇas* and *Vibhūtis.*

(2) विष्णु *Viṣṇuh* (The all-pervading)

(Śānkara) It is most appropriate that the name 'Viṣṇu' is mentioned after 'Viśwam'. The Ṛgveda says: "Cognizant of His greatness, celebrate His name; may we, O Viṣṇu, enjoy Your favour." This and many other passages clearly show that the uttering of the names of Viṣṇu confers right knowledge. The derivative meaning is He that pervades, as the root 'विष्' means 'pervade'. The Nārāyaṇa Upaniṣad says: "Nārāyaṇa pervades the whole universe externally and internally." He is unlimited by space, time and substance. Or the word 'Viṣṇu' takes its derivation from the root 'Viś' to enter or permeate. According to a Śloka in Viṣṇu-Purāṇa, "Because this whole world is pervaded by the energy of the great Soul, He is named Viṣṇu from the root "Viś' to enter or pervade."

Bhaṭṭar too derives the word 'Viṣṇu' from the root 'विश्'. As a Vibhava Avatāra, He pervades or enters the Vibhūtis of Cit and Acit. He quotes a Śruti text, which says: "O Keśava, because You have made Your entry into Cetanas and Acetanas, you bear the name of Viṣṇu." The names 'Viśwam' and 'Viṣṇu' are both significant in that the former indicates fullness (Pūrṇatva) and the latter 'all-pervasion.'

The Sahasranāmam is of Viṣṇu. The name 'Viṣṇu' therefore, must be given at the beginning. The word 'Viśwam' meaning 'totality', however, gives a fuller and more adequate idea of the supreme Brahman than the proper name 'Viṣṇu', which would only mean "pervading" or 'entering' or 'filling'. The word 'Viśwam' is more comprehensive, including everything and excluding nothing. It conveys exactly the same idea as the word 'Pūrṇa', which is the beginning of the Upaniṣad Mantra—'पूर्णमदः पूर्णमिदं' etc.

Vyāsa intends to indicate the sum and substance of the Vedānta philosophy and religion by the first six or seven names in the Sahasranāmam. The names are Sūtra-like, suggestive of Vedānta philosophy.

Many of the names of Viṣṇu given in the great lexicon of Amarasiṁha appear to have been taken from the *Sahasranāmam*. He gives Viṣṇu as the first name and adds, among others, Kṛṣṇa, Keśava, Mādhava, Govinda, Vāsudeva, Devaki-Nandana etc. Many names of His Kṛṣṇa Avatār too are given in the Sahasranāmam. A number of well-known names of Śiva such as Śiva, Sthāṇu, Īśwara, Śambhu are also given. This indicates that the names of Śiva are as well the names of Viṣṇu.

(3) वषट्कारः *Vaṣatkārah* (He on whose account Vaṣaṭkāra is offered)

Śankara quotes the Śruti 'यज्ञो वै विष्णुः' (Yajña indeed is Viṣṇu). Also Viṣṇu pleases the gods by Himself being the Soul of Vaṣaṭkāra and other Mantras. Or Vaṣaṭkāra is the name of a deity ensouled by Him. A Śruti text says: 'प्रजापतिश्च वषट्कारश्च' (Lord Prajāpati and Vaṣaṭkāra). Śankara also quotes a Śruti text: He who is invoked in sacrifices through such Mantras as the four-syllabled 'ओश्रावय', the four-syllabled 'अस्तु श्रौषट्', the two-syllabled 'यज', the five-syllabled 'ये यजामहे' and the two-syllabled 'वषट्', may that Viṣṇu be pleased with me"

Bhaṭṭar derives the word from 'वश'. Everything is 'वश' (subject) to Him—'सर्वं वशं स्वेच्छानुवर्ति करोतीति. "The whole universe, movable and immovable, including the gods Asuras, Gandharvas, Yakṣas, Uragas and Rākṣasas, are under the sway of Kṛṣṇa." He also quotes a Śruti text: 'सर्वस्य वशी सर्वस्येशानः: etc.'

Vāsudeva is all. We must surrender ourselves to Him as an oblation and perform Ātmayajña—a sacrifice of one's own self. The surrender of the self must be made to Viṣṇu, who fills the cosmos. The Yajña aspect of God as the deity to whom surrender of one's own Ātmā is made by Jivas has thus been referred to here. The Upaniṣads stress that the whole life should be lived for and dedicated to God. The Gītā stresses the *Arpaṇa* of every action etc. to God: "To him, the offering is God, the oblation is God; and it is God that offers it to the fire of God. Thus does he realize God in his undertakings and he reaches Him alone." (IV. 24).

The cultivation of the experience of looking upon all acts, forms and names as Brahman itself is the way to enjoy *Eka Brahma Rasa*. By complete surrender

and by all-round experience of Brahman everywhere and in everything, the *parāyanam* (Ultimate Goal) of Brahman is reached.

(4) भूतभव्यभवत्प्रभुः : *Bhūtabhavyabhavatprabuḥ* (The Lord of the present, past and future)

(Śankara) His greatness consists in His having an absolute existence unassociated with any time.

(Bhaṭṭar) Because everything is in God's control (वश) as indicated by the previous names 'वषट्कारः' He is the master (प्रभु or शेषी) of all.

Bhaṭṭar quotes a passage referring to Lord Kṛṣṇa as the master of everything in all the three worlds.

(5) भूतकृत् *Bhutakṛt* (The evolver of all beings)

(Śankara) He creates all beings assuming the quality of Rajas in the form of Brahmā. The name also means that He destroys (कृन्तति) the beings in his Tāmasa aspect as Rudra.

Bhaṭṭar says the names 5 to 9 refer to the creation etc. of the universe by the Lord and show His ownership and sovereignty. All beings are created by Him of His own accord. He quotes the Upaniṣadic text : 'सर्वं ह्येदं ब्रह्मणा हैव सृष्टम्' (All have been created by Brahma).

(6) भूतभृत् *Bhutabhṛt* (The Sustainer of Beings)

(Śankara) Śankara derives the meaning from the root 'डुभृञ् धारणपोषणयोः'. He supports or protects all beings in His Sattvic aspect.

According to Bhaṭṭar also, He supports and protects all beings. Bhaṭṭar quotes an Upaniṣadic text

comparing Brahma to the axle of a chariot to which the wheel is attached, the spokes being fixed to the wheel. He also cites the Taittiriya text: 'विश्वं बिभर्ति भुवनस्य नाभिः'. He further quotes the Gītā Śloka affirming that the eternal Lord pervades and sustains the three worlds (XV. 17).

(7) भावः *Bhāvah* (The Absolute Existence)

(Śankara) He expands Himself as the universe or *remains as pure existence alone.*

It is not a question of His creating the cosmos from outside as a potter makes a pot. He makes Himself a vital part of the Prapañca. He is the real and true Sat and He fills the universe with His own property of existence and reality. Without Him as the basis, nothing can have any reality.

'Bhāva' may also be interpreted as becoming. He *is not only* the *instrumental* cause *but also* the material cause.

(Bhaṭṭar) Everything is His Mode or Prakāra. Everything is included in Him as His Prakāra. The extension and shrinkage of the feathers of a peacock is cited as an illustration by Bhaṭṭar. All are His Vibhūtis.

The Upaniṣad gives the illustration of the spider's web. According to a Śloka in the Bhāgavata "What is that which is not made Vastu by Kṛṣṇa? What is there which is Vastu without Kṛṣṇa?"

(8) भूतात्मा *Bhūtatmā* (The Self of Beings)

(Śankara) He is the inner ruler of beings. The Śruti text says: "This is thy Self, the inner Ruler and the immortal Being."

According to Bhaṭṭar, He is the Sarva-Bhutāntarātmā, as described by the Subālopaniṣad. He also quotes the texts 'यस्य पृथिवी शरीरम्' and 'यस्यात्मा शरीरम्'. The Sarira-Sariri relation existing between the creation and the Creator is thus referred to by Bhaṭṭar.

(9) भूतभावनः *Bhūtabhāvanah* (The generator of beings)

(Śankara) He generates or nourishes beings. Bhattar also gives the same interpretation. In Gitā, Arjuna addresses Śri Kṛṣṇa thus: 'भूतभावन भूतेश देवदेव जगत्पते'. (X. 15). Like parents, He brings up beings, building and developing them. Bhaṭṭar also refers to the Śeṣa-Śeṣi aspect here.

(10) पूतात्मा *Pūtātmā* (The Pure Self)

(Śankara) Though within the body and ensouling it, He is unsullied and pure. Śankara in his gloss on this name quotes the Upaniṣadic text 'केवलो निर्गुणश्च'.

Bhaṭṭar also gives the same interpretation. The Lord remains pure and is unaffected by bodily or other ills. Bhaṭṭar gives the illustration of both the whipping person and the whipped criminal having contact with the whip. The whipper is not pained like the whipped.

The illustration of the prisoner and the Jail Superintendent living in the same Jail may also be kept in view to appreciate the significance of the above name in its proper perspective.

The Gitā text (IV-18) is also cited: "Works do not bind Me nor I have any desire for works".

(11) परमात्मा *Paramātmā*

(Śankara) The Supreme Self. He is beyond cause and effect. He is eternal, pure, absolute consciousness and free.

(Bhaṭṭar) He is Ātmā without an Ātma to Himself. He is Sarveśwara. He is Īśwara to Himself.

If we contemplate on the Antaryāmi Ātmā within us, we *ipso facto* contemplate on the innermost Ātmā (Soul) of the universe. The Paramātmā unites all Jīvātmās with each other and with Itself.

(12) मुक्तानां परमागतिः *Muktānām Paramā Gatiḥ*

(Sankara) He is the ultimate goal of the Muktas (the emancipated). Śankara refers to the famous Śloka in Bhagavad-Gītā which says that on reaching Him, there is no return to Samsāra again.

(Bhaṭṭar) Being a Śeṣi, He is the supreme goal of the Muktas, who are completely rid of Prakṛti, evils, Karma etc. Bhaṭṭar has cited several Śruti and other texts in regard to the Mukti state. The plural is used to indicate the difference between the Mukta and Brahman and to point out the plurality of Ātmās in Mukti. The Mukta has no other master than Īśwara. After attaining Mukti, he is not subject to Karma. The use of the adjective Paramā before Gati points to the Kaivalya state, which is midway between the region of Prakṛti and Paramapada.

(13) अव्ययः *Avyayaḥ*

(Śankara) Unchanging, Indestructible. Śankara quotes an Upaniṣadic text to show that He is unconditioned and totally changeless.

(Bhaṭṭar) Having reached Him, none will be separated from Him. None will return having crossed the Samsāric ocean and attained His lotus Feet.

(14) *Puruṣaḥ* पुरुषः (Person)

(Śankara) The body is the Puram. "Since the Supreme Soul pervades and resides in the city (body) with nine gates in the form of organs etc., He is called Puruṣa." "As He existed before, He is called Puruṣa" 'Puruṣa' also means the 'Giver of large gifts'. He is the perpetual giver of limitless Ānanda to Muktas. Though He is in the body, He is Avyaya and an inexhaustible store of bliss. He is 'Pūrṇa' and even if infinity is taken from Him, He will still be 'Pūrṇa'. Śankara refers to a Śloka in the Mahābhārata which states "He is called the Supreme Person since He pervades and resides in everything."

(Bhaṭṭar) He who gives in plenty (पुरु बहु सनोतीति). He allows the Muktas to enjoy His Kalyāṇa-Guṇas, which are innumerable and beyond the scope of complete conception and expression, and to derive Ānanda in a boundless measure.

(15) *Sākṣı* साक्षी (The Witness)

(Śankara) A direct witness of everything without the help of any organs of perception. The word also suggests that as a witness, He is a mere onlooker without being involved in the action. Though in the body along with the Jiva, He is only an uninvolved onlooker.

Bhaṭṭar interprets the word as meaning that in Mukti Brahma who gives limitless Anand (bliss) to the Muktas sees their enjoyment and is delighted.

(16) क्षेत्रज्ञः *Kṣetrajñaḥ* (The Knower of the field)

Lord Śrī Kṛṣṇa says in Bhagavad-Gītā: "Understand Me as the Knower of the field."

Bhaṭṭar interprets 'क्षेत्रज्ञ' as the knower of a region beyond matter for the Muktas to live in unaffected by Prakṛti. He considers that Paramapada is such Kṣetra.

(17) अक्षरः *Akṣaraḥ* (The undecaying)

(Śankara) Changeless and unconditioned.

According to Bhaṭṭar, He is an undiminished and inexhaustible store of honeyed bliss, however much enjoyed by Muktas.

(18) योगः *Yogaḥ* (The union)

(Śankara) "The realization of oneness of the individual and the Supreme Soul by keeping under control the senses of perception together with the mind is called Yoga." He himself is the Sādhana. Yoga means Sādhana for Brahmic union. It is also union.

Bhaṭṭar gives the following interpretation: 'युज्यते प्राप्यते अनेनेति योगः'.

He is Sādhana for attaining Sāyujya union with Brahma. Bhaṭṭar refers to the words of Lord Kṛṣṇa: 'अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि' (I shall liberate you from all sins).

(19) योगविदां नेता *Yogavidām Netā*

(Śankara) He is very anxiously and very lovingly helping *Yogavids* or the practisers of Yoga. He Himself takes the lead and as their leader leads them on to their goal. Sankara refers to the Bhagavad-Gītā verse which

says "Those who meditate on Me and worship Me and no other and who are ever devoted to me—to them I secure gain and safety." He bears the burden of yoga and Kṣema of the yogis Himself.

(Bhaṭṭar) Even to those who do not resort to Him straight but to Bhakti-Yoga as the Upāya, He remains their leader and controller until the attainment of their ends Bhaṭṭar refers to the Gītā verse, "Out of compassion for them do I dwell in their hearts and dispel the darkness born of ignorance by the shining lamp of wisdom." (X. 12).

(20) प्रधानपुरुषेश्वरः *Pradhānapuruṣeśwaraḥ*

(Śankara) He is the Lord of 'Pradhāna' and 'Puruṣa'. Pradhāna is Prakṛti and Puruṣa is Jiva. He is Īśwara to both. He is Īśwara to whom Prakṛti is totally subject. He is interested in saving and redeeming the Jivas.

(Bhaṭṭar) He is the Lord of the Jivas and cuts asunder the bonds occasioned by Prakṛti etc. On account of His Māyā, He keeps the Jivas under Samsāric fetters. Those that attain Him are freed and granted Mokṣa. Bhaṭṭar refers to the Śwetāsvatara Upanishadic text: 'प्रधानक्षेत्रज्ञपतिर्गुणेशः.' The name is a clear echo of the śruti text.

(21) नारसिंहवपुः *Nārasiṃhavapuḥ*

(Śankara) He that has the form of a man-lion. His limbs are those of man and lion.

(Bhaṭṭar) He came down as Nṛsiṁha Avatāra. This Avatāra was intended to save the greatest Bhaktiyogi Prahlāda from the greatest dangers.

The Avatāra is dear to both Śankara and Bhaṭṭar. The Avatāra demonstrates that God dwells in everything and is all-pervading.

(22) श्रीमान्: *Srīmān* (United to Lakṣmi)

(Śankara) Lakṣmi eternally resides on His chest.

(Bhaṭṭar) The Beautiful. The form of Nṛsiṁha Avatāra was a natural and lovely combination of man and lion. The appearance was one of unrivalled beauty and charm and those who had seen this would not at all be attracted by the appearance of men or lions, however beautiful they might be, and they would appear to them ugly and detestable.

Lord Nṛsiṁha had Lakṣmi in His bosom and hence He was called Lakṣmīnarasiṁha. The interpretation of Śankara in this connection is apt. Mention may also be made that Śankara composed a Stotra called 'Karāvalamba Stotra' on Lord Lakṣmīnṛsiṁha.

(23) केशव: *Keśavaḥ*

Śankara gives three interpretations. His hairs are beautiful. The name denotes the three manifestations who are under His control. 'Ka' means Brahmā, 'A' Viṣṇu and 'Īśa' Rudra. He slew the Asura Keśi and hence the name Keśava. In this connection Śankara quotes śloka of Nārada to Lord Srī Kṛṣṇa in Viṣṇu-Purāṇa: "Because Thou hast slain the impious Keśi, Thou shalt be known in the world by the name of Keśava."

According to Bhaṭṭar, the curled locks of the Lord were enchantingly lovely.

This constitutes a very important element in the enchanting beauty of Lord Kṛṣṇa and is widely referred to by Sri Satakopa and other Alwars in their works.

(24) पुरुषोत्तमः : *Puruṣottamaḥ*

(Śankara) Best of men. Śankara cites the Gītā verse "As I surpass the perishable and as I am higher than even the imperishable, I am celebrated in the world and in the Vedas as the Supreme Being (Puruṣottama)."

Bhaṭṭar also gives the same interpretation. He is higher than all, *viz.* Chetanas, Muktas and Nityas.

(25) सर्वः : *Sarvah* (The all)

(Śankara) He is everything. All things seen and unseen come from Him and go back into him. He always knows everything. He is therefore called Sarva, the all. Śankara refers to a Śloka in the Mahābhārata: "As He is the origin and end of all, whether existent or non-existent, and as He at all times cognizes all, He is called 'Sarva'.

(Bhaṭṭar) He is the all as He pervades everything. He looks upon everything as His own Śarīra and protects it. Bhaṭṭar also cites the Mahābhārata verse referred to by Śankara. He also quotes the words of Arjuna addressed to Kṛṣṇa on seeing His Viśwarūpa; "Thou dost pervade all and therefore Thou art All." (XI. 40).

(26) शर्वः : *Śarvaḥ* (The destroyer)

Śankara refers to the involution of all beings at the time of Pralaya.

Bhaṭṭar gives the same root meaning, but says that the Lord destroys all *sins*, misery etc. (अशुभम्) of people, who are His body.

(27) शिवः *Śivaḥ* (The Pure)

He is free from the three Guṇas. Śankara quotes the Śruti text 'स ब्रह्मा स शिवः etc. Hari is praised by 'Śiva' and other names as there is no difference between Him and the deities bearing those names.

(Bhaṭṭar) Under the previous name Bhaṭṭar refers to the removal of *Aśubhams*. He interprets शिवः as *Śubham* or auspicious and good. He quotes the texts 'शाश्वतं शिवमच्युतम्', 'मङ्गलायतनं हरिः', 'मङ्गलानां च मङ्गलम्' and 'मङ्गल्यं मङ्गलं विष्णुः'. It is evident that Bhaṭṭar takes 'शिवः' as a quality name of Viṣṇu.

(28) स्थाणुः *Sthāṇuḥ* (The constant)

(Śankara) स्थिरत्वात् स्थाणुः

(Bhaṭṭar) He is firm and unshakable and continuously confers that which is good and auspicious. His favour is not momentary like that of gods. Bhaṭṭar has quoted texts to show that the Lord is ever at the beck and call of His devotees and does them good.

(29) भूतादिः *Bhūtādiḥ*

(Śankara) He is the first Cause of all beings.

(Bhaṭṭar) He is sought after by all Bhūtas who love Him intensely. निधिरव्ययः.

(30) निधिः *Nidhiḥ* (The resting-place)

अव्ययः *Avyayaḥ* (Imperishable)

(Śankara) He is the unchangeable resting place during pralaya

Bhaṭṭar has also taken 'निधिः' and 'अव्ययः' as one name. He interprets it as an indestructible treasure. Howsoever all people come to Him and enjoy good, He continues to remain an imperishable treasure. Bhaṭṭar quotes the Chhāndogya text comparing the Lord within the heart to a mine of gold.

(31) सम्भवः *Sambhavaḥ* (The Manifestation)

He manifests Himself in wonderful forms for the good of the people by His own will. Śankara cites the Gitā verse. "For the sake of firmly establishing Dharma, I am born from Yuga to Yuga." "I manifest Myself through my own desire for destroying the wicked and protecting the good."

Bhaṭṭar also gives the same interpretation. The Lord descends as the Avatāras of Rāma, Kṛṣṇa etc at all times and places. Bhaṭṭar quotes popular texts: 'बहुधा विजायते', 'बहूनि मे व्यतीतानि' and 'यदा यदा हि धर्मस्य' etc.

(32) भावनः *Bhāvanaḥ*

(Śankara) He thinks out, selects and confers boons on men. Śankara cites the Brahma-Sūtra (III ii. 38)—'फलमत उपपत्तेः' to show that all fruits emanate from the Lord.

(Bhaṭṭar) He is the protector of men. Bhaṭṭar cites the Gitā verse: परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

(33) भर्ता: *Bhartā*

(Śankara) He sustains the world as the underlying reality. Without Him nothing can exist.

(Bhaṭṭar) He nourishes and develops all.

(34) प्रभव: *Prabhavaḥ*

(Śankara) The great elements come out of the Lord in profusion. Or He is of glorious origin.

(Bhaṭṭar) He is of glorious origin. His descent is not like the birth of Jīvas. Every descent taken by Him of His own will is of supreme importance. He assumes forms which are divine and not material. Bhaṭṭar quotes the Gītā verse: "He who knows aright My divine birth will never be born again when he leaves his body, but will come to Me." (IV. 9).

(35) प्रभु: *Prabhuḥ*

(Śankara) He is most powerful and capable of accomplishing all things.

Bhaṭṭar says that though He is born among mortals, He has the ability to give Mokṣa and other fruits to men. Bhaṭṭar also cites the example of Śiśupāla, whose soul He received into His bosom when he was killed.

(36) ईश्वर: *Iśwaraḥ*

(Śankara) His greatness is unlimited and he is the ruler of all. Śankara quotes the Śruti text 'एष सर्वेश्वर:' (He is the Lord of all)

(Bhaṭṭar) In Avatārās, He retains fully His cosmic rulership. He is even greater in his Avatārās. The Gītā verse that "though He is unborn and His nature is

eternal, and though He is the Lord of all creatures, He takes birth of His own accord through his divine power (IV. 6)." is cited.

(37) स्वयंभुः *Swayambhūḥ*

(Śankara) He manifests Himself. He is both the person who is above others as well as others. The Śruti says: "He is Omnipresent, Self-existent." He is the Supreme Lord as He is independent (स्वतन्त्र) and not subject to any other.

(Bhaṭṭar) He manifests Himself of His own accord prompted by the necessity for conferring benefits on the world. The contrast is the birth of Brahmā and others. References have been made to the Gītā verse purporting that He takes birth through His divine power and to the Śloka in Śrīmad Vālmīki-Rāmāyaṇa which says that Viṣṇu descended as Śrī Rāma through the desire of the Devas to see Rāvaṇa killed.

(38) शंभुः *Śambhuḥ*

(Śankara) He is the bestower of good.

(Bhaṭṭar) He gives delight (Ānanda) to His devotees by His most lovely form and His Sauśīlya (amiable disposition) and other qualities. Bhaṭṭar quotes the Śruti text 'विश्वाक्षं विश्वशम्भुवम्' and the Rāmāyaṇa verse: रूपौदार्यगुणैः पुंसां दृष्टिचित्तापहारिणम्' (He ravished the eyes and mind of men by his comeliness, magnanimity and other virtues) and चन्द्रकान्ताननं राममतीव प्रियदर्शनम् (Śrī Rāma had a countenance lovely as the moon and was pleasing to the sight.)

(39) आदित्यः *Ādityaḥ*

The following interpretations are given by Śankara:

(1) The golden Puruṣa within the Sūryamaṇḍala (Region of the sun).

(2) One of the twelve sons of Aditi, who is known under the name of Viṣṇu as stated in the Gitā verse: "I am Viṣṇu among the Ādityas."

(3) The Lord of earth (whose name is Aditi and who is otherwise known as Viṣṇupatnī).

(4) As the one sun is reflected as many in several vessels of water, Īśwara too is reflected in various bodies and appears as many. He is thus comparable to the sun.

(Bhaṭṭar) He resides in the Sūryamaṇḍala. Bhaṭṭar refers to texts such as 'ध्येयः सदासवितृमण्डलमध्यवर्ती etc.'

(40) पुष्कराक्षः: *Puṣkarākṣaḥ*.

(Śankara) Lotus-eyed.

(Bhaṭṭar:) As He resides in the Sūryamaṇḍala, His two eyes appear like two lotuses full-blossomed by the sunlight.

(41) महास्वनः: *Mahāswanaḥ*.

(Śankara) Of mighty sound. The sound is that of the Vedas. Śankara quotes the Upanishadic text "Thus has been breathed forth from the Great Being what we have as Ṛgveda, Yajurveda etc."

(Bhaṭṭar) His praises are extensively sung by the Vedas in five Swaras as He presides over the Sūryamaṇḍala. He also represents the essence of the Gāyatri *Mantra*.

(42) अनादिनिधनः: *Anādinidhanaḥ*.

(Śankara) He is without birth and death.

(Bhaṭṭar) Though He dwells in the sun, He has neither beginning nor end. The form of this Puruṣa is not made up of matter but is wholly divine. There is no beginning (birth) and no end (death) for Avatār forms. There is only an entry and an exit of that form as the appearance of an actor on the stage. His form always shines with splendour and beauty.

(43) धाता *Dhātā*.

(Śankara) He supports the universe in the form of Ananta (Ādiśeṣa).

Bhaṭṭar refers to the Gītā verse:

मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम्।
सम्भवः सर्वभूतानां ततो भवति भारत॥
(XIV. 3)

"The Lord puts the seed into the womb of Prakṛti or Mahat, from which the cosmos sprouts."

The name refers to the process of Garbhādhāna in Prakṛti. Bhaṭṭar says that Lord Aniruddha sows the seed.

(44) विधाता *Vidhātā* (The dispenser)

He is the Controller of the actions of men and the Dispenser of fruits of such actions.

Bhaṭṭar says that the Lord develops the seed in the womb of Prakṛti into Hiraṇyagarbha. He quotes texts: (1) तत्रब्रह्मा चतुर्मुखोऽजायत, (2) हिरण्यगर्भं पश्यत जायमानम्, (3) तस्माद्विराडजायत and (4) तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः. These texts clearly bear out the significance of the interpretation of Bhaṭṭar.

(45) धातुरुत्तम: *Dhāturuttamaḥ.*

(Śankara) He is greater than Brahmā and far more great than those created by him.

Śankara also considers that this may be taken as two different names, *viz,* 'Dhātuḥ' and 'Uttamaḥ'. 'Dhātu' means the *Cit* (the principle of Intelligence) which sustains the universe of cause and effect. 'Uttama' means the greatest of all.

(Bhaṭṭar) He is greater than Brahmā. Bhaṭṭar quotes the texts: 'तत्वं नारायण: पर: and परो नारायणो देवस्तस्मा ज्जातश्चतुर्मुख:'.

(46) अप्रमेय: *Aprameyaḥ* (The Indefinable).

He is beyond the reach of all Pramāṇas including Śāstra or Śabda. The Śāstras propound Brahman as dissimilar to anything and everything. As they (the Śāstras) serve to remove the superimpositions and whatever that is not of His Nature, they are said to reveal Him who cannot be defined, being the witness.

(Bhaṭṭar:) His greatness could not be conceived and defined by Brahmā and others. Bhaṭṭar quotes the text: यज्ञाय भगवान् ब्रह्मा जानाति पुरुषोत्तमम्'

He is beyond the senses and cannot be grasped fully. He is the witness (साक्षी) by whom all other things are perceived.

(47) हृषीकेश: *Hṛṣikeśaḥ.*

(Śankara) He is the Lord of His own Indriyas as also of those of others. Śankara also gives another 'interpretation, *viz,* that He in the from of the sun and

the moon issues rays which enable beings to derive the pleasure of awakening and sleeping.

(Bhaṭṭar:) He is the Controller of the Indriyas. Bhaṭṭar quotes a text from the Harivaṁśa, in which Viṣṇu is called Hṛṣikeśa.

(48) पद्मनाभः Padmanābhaḥ.

(Śankara and Bhaṭṭar) He has the cosmic lotus or embryo in His navel. Both quote the Śruti text: "In the navel of Aja (Brahma) the whole Cosmos rests."

(49) अमरप्रभुः Amaraprabhuḥ.

He is the Lord of all gods.

Bhaṭṭar quotes the words of Brahmā to Śri Rāma in the Vālmiki-Rāmāyaṇa;

महार्णवे शयानोऽप्सु मां त्वं पूर्वमजीजनः।

"You first begot me while lying in the deluge waters."

(50) विश्वकर्मा: Viśwakarmā.

(Śankara) He is the Creator of the universe. He is called Viśwakarmā as He is the architect of the universe.

(Bhaṭṭar) The Lord attended to the act of creation even before the birth of Brahmā. Bhaṭṭar quotes the text: पुरुषं विश्वकर्माणमादिदेवमजं विभुम्।

(51) मनुः Manuḥ.

(Śankara) He is the thinker according to the Śruti text quoted "There is no thinker except Him."

Or 'Manu' means a Mantra or Prajāpati (the lord of creation).

(Bhaṭṭar) By means of Saṅkalpa (thinking and willing) He creates everything. Bhaṭṭar quotes the texts: 'तदैक्षत बहु स्यां प्रजायेयेति', 'स ईक्षत लोकान्नु सृजा इति' and 'सोऽकामयत बहु स्यां प्रजायेयेति'. These texts clearly bring out the significance of the name.

(52) त्वष्टा: *Twaṣṭā*

(Śankara) He is the reducer. During Pralaya, all beings are reduced or destroyed by Him.

(Bhaṭṭar) He is the divine Carpenter who constructed the universe. He fashioned the universe by giving names and forms. The texts 'रूपाणि विकुर्वन्तम्' and 'सर्वाणि रूपाणि विचित्य धीरः' have been quoted.

(53) स्थविष्ठः *Sthaviṣṭhaḥ*

(Śankara) He is the biggest. The entire cosmos and all the creations in it are the expansion of the Lord. Bhaṭṭar quotes the Gītā verse "There is no limit to My extent" (X. 19) and other Śruti texts.

(54) स्थविरो ध्रुवः *Sthaviro Dhruvaḥ*

This is taken as one name by Śankara. He is old and firm.

(Bhaṭṭar) *Sthaviraḥ*—He exists at all times. He is the Controller of Time.

'कालचक्रं जगच्चक्रं युगचक्रं च केशवः। आत्मयोगेन भगवान् परिवर्तयतेऽनिशम्' is quoted in this context.

Dhruvaḥ—He remains unchanged in His form. The text 'अजस्य: शाश्वतो ध्रुवः' is quoted Though He is exposed

to infinite changing conditions, His Swarūpa (form) does not change at all.

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूतस्त्रिककुब्धाम पवित्रं मङ्गलं परम् ॥

(55) अग्राह्यः *Agrāhyaḥ*

He cannot be grasped by the Indriyas (organs of sense). The famous and oft-quoted Śruti text 'यतो वाचो निवर्तन्ते अप्राप्य मनसा सह' (He is beyond speech and thought) is cited.

(Bhaṭṭar) He cannot be grasped by anybody. He cannot be handled as mud or yarn is handled by the potter or weaver. The Upanishadic text that none can lay his hand on Brahman at the top or in the middle or on the sides is quoted.

(56) शाश्वतः *Śāśwataḥ*

(Śankara:) He exists at all times or He is eternal. 'शाश्वतं शिवमच्युतम्' is quoted.

According to Bhaṭṭar, His cosmic evolution is eternal.

(57) कृष्णः *Kṛṣṇaḥ*

(Śankara) (1) 'Kṛṣ' means ground and 'Na' means Ānanda (satisfaction and delight). Kṛṣṇa is therefore the ground of the highest Ānanda or bliss.

(58) लोहिताक्षः Lohitākṣaḥ

His eyes are of red colour. The Śruti text 'असावृषभो लोहिताक्षः' is cited.

(Bhaṭṭar) The Ānanda indicated by the previous name emanates from his red lotus eyes.

The commentators have also held that redness of the eyes of the Lord indicates Kṛpā (sympathy) to devotees and fury to enemies. The episode of Prahlāda is a typical instance in this regard.

(59) प्रतर्दनः *Pratardunaḥ*

(Śankara) He is the Destroyer of beings during Pralaya.

Bhaṭṭar also gives the same interpretation. The texts 'यस्य ब्रह्म च क्षत्र च उभे भवत ओदनः' and 'अत्ता चराचरग्रहणात्' are cited by him.

(60) प्रभूतः *Prabhūtaḥ*

(Śankara) He is full of all the six Guṇas, *viz.* Jñāna, Bala etc.

(Bhaṭṭar) He is full of everything Even though He destroys beings during Pralaya, He ever shines in Paramapada possessing and giving endless Bhogas (enjoyments) to all.

(61) त्रिककुब्धाम *Trikakubdhāma*

(Śankara) He is the dwelling-place of all regions, top, middle and bottom.

(Bhaṭṭar:) The entire universe is described by the Śruti as consisting of four parts, the first being the material

cosmos and the remaining three parts being the non-material blissful Mokṣa or Heaven (Paramapada). The famous Puruṣa-Sūkta text is quoted: 'पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि'.

(2) Bhaṭṭar also interprets the name as the abode of three pairs of qualities (or six qualities) of Omniscience (Jñāna), Strength (Bala), Sovereignty (Aiśwarya), Constancy (Vīrya), Power (Śakti) and Lustre (Tejaḥ).

(3) The name may also represent the Varāha Avatar.

(62) पवित्रं *Pavitram*

(Śankara) He who purifies like a Ṛṣi or Devatā.

(Bhaṭṭar) Purified by the meditation of whose Guṇas (qualities), one enters into His Swarūpa.

(63) मङ्गलं परं: *Mangalam Param*

This is one word according to both Śankara and Bhaṭṭar.

(Śankara) He is beneficent and the best. He removes all evils and confers all benefits on the people.

(Bhaṭṭar) He is the greatest Mangala as He is self-luminous and a repository of limitless Ānanda.

Bhaṭṭar also refers to the possession of Ānanda (bliss) and other attributes by the Lord and quotes passages such as: 'सत्यं ज्ञानमनन्तं ब्रह्म' and 'आनन्दो ब्रह्म'.

The Lord possesses attributes which are the antithesis of all evil (Heya).

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥

(64) ईशानः *Iśānaḥ*

(Śankara) He is the ruler of all.

(Bhaṭṭar) As He is the Controller of all at all times, His sovereignty will remain the same. Bhaṭṭar quotes among other texts the Gītā, XVIII, 62.

The Lord Himself makes the machine called the body—the body with limbs and senses etc. moulded out of matter. The creatures are made to ride this machine and are whirled round in it by His Māyā.

(65) प्राणदः *Prāṇadaḥ*

(Śankara) (1) He is the mover of life.

(2) He takes away life in the form of death.

(3) He purifies or destroys the life.

(Bhaṭṭar) This tells us about the foremost of His Aiśwaryas. He gives spiritual strength to the Nityasūris to do service at His feet permanently with immeasurable delight (Ānanda). The text 'य आत्मदा बलदा etc.' is mentioned in this context.

(66) प्राणः *Prāṇaḥ*

(Śankara) The individual Self or the Supreme Self. The Śruti text 'प्राणस्य प्राणान्' (He is the life of lives) is quoted. Or He is the Mukhya Prāṇa (Principal Life).

(Bhaṭṭar) He is the very life of the Nityasūris. The Upanishadic text 'को ह्येवान्यात् कः प्राण्यात्' is quoted by Bhaṭṭar.

(67) ज्येष्ठः *Jyeṣṭhaḥ*

(Śankara) He is the oldest.

(Bhaṭṭar) As in Mokṣa (Heaven) He provides endless Aiśwaryas for enjoyment by the Nityasūris, He is decidedly superior to all. As He is before all creations, He is the eldest.

(68) श्रेष्ठः *Śreṣṭhaḥ* (Most praiseworthy)

(Śankara) He is replete with all excellences. The Upanishadic text says, "The Prāṇa is the eldest and the most excellent." Apparently the author of the Sahasranāmam must have had this text in his mind.

(Bhaṭṭar) He is adored by means of Stotras by the Nityasūris as a result of the joy (Ānanda) enjoyed by them permanently in Mokṣa. As such He is a Śreṣṭha.

(69) प्रजापतिः (*Prajāpatiḥ*)

(Śankara) He is the Lord of the bestborn souls, viz. the Nityasūris in Mokṣa.

(70) हिरण्यगर्भः *Hiraṇyagarbhaḥ*

Brahmā (the creator) is called Hiraṇyagarbha, as being the dweller in the golden egg, and Viṣṇu is his self. Śankara quotes the Upanishadic text "At the beginning Hiraṇyagarbha came into existence."

(Bhaṭṭar) He permanently resides in the golden world of Paramapada wherein Sattva quality alone prevails. There He confers good on all and gives limitless Ānanda.

(71) भूगर्भः *Bhūgarbhāḥ*

(Śankara) Having the earth (Bhūmi) in His womb.

(Bhaṭṭar) The Bhūmidevī (Mother Earth) is nourished by him as a mother would nourish the embryo.

(72) माधवः *Mādhavaḥ*

(Śankara) (1) He is the husband of Lakṣmī.

(2) He who is cognised through Madhuvidyā.

(3) In the words of Vyāsa, He is realized through silence (Mouna), through meditation (Dhyāna) and through Yoga.

(Bhaṭṭar) 'Ma' means Lakṣmī and 'Dhava' means Swāmi. He is the lord or husband of Lakṣmī. Bhaṭṭar cites Śrī-Sūkta and other texts in this connection. Lakṣmī is all Sakti and pervades the universe. The Lord is inseparable from Her and enjoys His Aiśwarya etc. in association with her. Bhaṭṭar refers to the greatness of Sītā, citing Vālmiki's Śloka: 'काव्यं रामायणं कृत्स्नं सीतायाश्चरितं महत्' (The entire poem of Rāmāyaṇa is a great narrative of Sītā.)

(73) मधुसूदन. *Madhusūdanaḥ*

(Sankara) He was the slayer of Madhu, an Asura.

(Bhaṭṭar) (1) He was the slayer of Madhu.

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥

(2) 'Madhu' means an Indriya. The Lord helps His devotees to restrain the Indriyas.

(74) ईश्वरः *Iśwaraḥ*

(Śankara) He has unrestrained power to accomplish and rule everything.

(Bhaṭṭar) He has unrestrained sovereignty even in the Mukti sphere.

(75) विक्रमी *Vikramī*

(Śankara) He has unrestrained powers.

(Bhaṭṭar) He is most powerful and with His prowess will put down all obstacles in the way of accomplishment of His plans (Sankalpa). In other words, His authority cannot be questioned.

(76) धन्वी *Dhanvi*

(Śankara) As He possesses the bow, He is the bowman. Śankara refers to the Gita-Sloka "Of the weapons I am Rāma" (X 31).

(Bhaṭṭar) He always has the victorious bow (*viz.*, Śārṅga) as His weapon. The Śārṅga is suggestive of other weapons also. These weapons were always part and parcel of Śrī Rāma.

(77) मेधावी *Medhāvi*

(Śankara) He has the ability to assimilate all ideas pertaining to different subjects at a time.

(Bhaṭṭar) He is omniscient.

(78) विक्रमः *Vikramaḥ*

(Śankara) He strode across the universe or He rides swiftly on the back of Garuḍa 'Vi' means a bird. The bird is Garuḍa.

(Bhaṭṭar) He goes everywhere at His will on the back of Garuḍa. Garuḍa is the embodiment of the Vedas. God is carried to us by the Vedas.

(79) क्रमः *Kramaḥ*

Śankara sees a reference to the Lord Viṣṇu's measuring the world (क्रमण) and cites Manu's text 'क्रान्ते विष्णुम्' (one should conceive of Lord Viṣṇu in one's gait).

(Bhaṭṭar) The root 'क्रम्' in Ātmanepada means 'to widely expand' and hence the name refers to the expanded Mokṣa sphere, which is an Ānanda form of the Lord.

(80) अनुत्तमः *Anuttamaḥ*

(Śankara) Than whom there is nothing greater. The Śruti text "There is nothing, above or below, equal to him" and the Gita-Śloka "None is there equal to Thee, much less superior, in all the three worlds" are cited in this context.

(Bhaṭṭar) Bhaṭṭar also gives the same interpretation. He is unrivalled in everything. He also refers to the Gita-Śloka 'मत्तः परतर नान्यत्किंचिदस्ति' (There is nothing greater than Me—VII 7).

(81) दुराधर्षः *Durādharṣaḥ*

(Śankara) He is unconquerable by Asuras however powerful.

(Bhaṭṭar) As the Lord has firmly and permanently established Himself in the Paramapada in all His Glory, He is not liable to be affected by time or any other factor. In this context Bhaṭṭar gives a brief description of Paramapada. It is the goal of the Muktas. Śrī Devi and Bhū Devi are there Ananta, Garuḍa and other Nityas are also there.

(82) कृतज्ञः *Kṛtajñaḥ*

(Sankara) (1) He knows everything, good or bad, of men.

(2) He is grateful for even small good things done to Him and confers Mokṣa in return even for such things.

(Bhaṭṭar) He will never forget the Pūjās etc. done to Him by His devotees. Bhaṭṭar refers to the Gitā-Sloka: "Even if one were of very wicked ways, if he but worships Me exclusively, he must be regarded as righteous; for he has decided aright" (IX. 30). Bhaṭṭar also refers to Lord Kṛṣṇa's words about His being deeply indebted to Draupadi for her loudly calling Him as Govinda in Duryodhana's Sabhā.

(83) कृतिः *Kṛtiḥ*

(Śankara) He is the effort or act of everyone. As the Supreme Self He is considered as being the root cause of every act.

(Bhaṭṭar) He helps all to perform good acts so as to confer benefits on them.

(84) आत्मवान् *Ātmavān*

(Śankara) He is supported only by Himself and is all greatness. He needs no outside support. Śankara refers to the Chhāndogya text that the Lord is supported by his own glory.

(Bhaṭṭar) The doers of good acts are the Lord's own men and may be called His Ātmās. He is the owner of all Ātmās. All the Ātmās are under His control.

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।
अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥

(85) सुरेशः *Sureśaḥ*

(Śankara) He is the master of Brahmā and other Devas. Or He is the Lord of those that confer good.

(Bhaṭṭar) He is the leader of Devas and directs and controls them in their functions.

(86) शरणं *Śaraṇam*

(Śankara) He saves distressed men from distress and gives refuge to them.

(Bhaṭṭar) All can take refuge in Him and can obtain any fruits desired and extricate themselves from any danger. The word means 'Saviour' and 'dwelling-place'. People who take refuge in Him could dwell in Him for ever. The oft-quoted text 'निवासः शरणं सुहृत्। गतिर्नारायणः' etc. is cited.

(87) शर्म *Śarma*

(Śankara) He is Supreme Bliss.

(Bhaṭṭar) The word 'Śarma' means Sukham. Everyone having taken refuge in Him will enjoy bliss. Bhaṭṭar quotes the texts: 'सर्वगन्धः सर्वरसः', 'कं ब्रह्म खं ब्रह्म' and 'आनन्दो ब्रह्म'.

(88) विश्वरेताः *Viśwareta*

(Śankara) He is the cause of the universe.

(Bhaṭṭar) He is the cause and creator of all.

All Karmendriyas and Jñānendriyas are given by Him for doing service (Kainkarya) at His feet.

(89) प्रजाभव: *Prajābhavaḥ*

(Śankara) He is the source of all beings.

(Bhaṭṭar) He is the repository of all beings who are endowed with all Sādhanas by Him for being near Him and doing service.

(90) अह: *Ahaḥ*

(Śankara) He shines as day. The Lord is the eternal day. There is absolutely no darkness in Him.

(Bhaṭṭar) There is no Hīna in regard to Him. The Gitā Sloka 'नहि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति' (VI 4) cited explains the interpretation. He who strives after the Lord will never come to grief.

(91) संवत्सर: *Saṃvatsaraḥ*

(Śankara) He is Kāla-Swarūpa Viṣṇu.

(Bhaṭṭar) He dwells in the devotees for lifting them up—'संवसतिती संवत्सर:'. Bhaṭṭar refers to the Gitā-Sloka that the Lord gives His devotees out of loving grace that ripe acute understanding (illumination or Buddhiyoga) by which they can join Him (X 10).

(92) व्याल: *Vyālaḥ*

(Śankara) Like a serpent He is difficult to catch hold of.

(Bhaṭṭar) The root 'ला' means to fondle and caress. 'Vi' and 'A' are prefixes to the root. He stretches His arms long to grasp and receive persons like Vibhīṣaṇa coming to Him. The Rāmāyaṇa-Sloka: 'आनयैनं हरिश्रेष्ठ दत्तमस्याभयं मया' is quoted here.

(93) प्रत्ययः *Pratyayaḥ*

(Śankara) He is Consciousness. The Śruti text "Consciousness is Brahma" is quoted.

(Bhaṭṭar) The word means 'confidence'. In Kṛṣṇa's words to Dharmaputra in the Sabhā-Parva of Mahābhārata "If you have 'प्रत्यय' (confidence) in Me, entrust Bhīma and Arjuna to me to be taken to Jarāsandha's place" is quoted.

(94) सर्वदर्शनः *Sarvadarśanaḥ*

(Śankara) All eyes, ears, etc. are His. He sits in the eyes, ears etc. of all and they are all His.

(Bhaṭṭar) He lays bare all His Mahimā (greatness or glory) to His devotees so as to inspire confidence. Bhaṭṭar has quoted the text: 'तस्यैष आत्मा विवृणुते तनूंस्वाम्'.

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः
वृषाकपिरमेयात्मा सर्वयोगविनिस्सृतः

(95) अजः *Ajaḥ*

(Śankara) He was never born. Śankara cites the Śruti text: "He was neither born nor will He ever be," and the Mahābhārata Śloka: "I was never born, I shall never be born, I am the Kṣetrajña of all beings; therefore I am called Unborn."

(Bhaṭṭar) The root 'Aja' means 'to push away and remove'. The Lord removes all obstacles in the way of men who strive to reach Him. Bhaṭṭar refers to the Gītā-Śloka: "I light the lamp of knowledge in the devotee's heart and dispel all darkness there and I absolve him from all sins".

(96) सर्वेश्वरः *Sarveśwaraḥ*

(Śankara) He is the suzerain Lord of all. The Śruti text: 'एष सर्वेश्वरः' is cited.

(Bhaṭṭar) He quickly removes all obstacles and enjoys the company of His devotees. Bhaṭṭar cites the Rāmāyaṇa-Śloka 'विभीषणेनाशु जगाम संगमम्' (Without any delay Rāma met Vibhīṣaṇa).

(97) सिद्धः *Siddhaḥ*

(Śankara) He is eternally perfect.

(Bhaṭṭar) He is ever ready and eager to make Himself enjoyed by His devotees.

(98) सिद्धिः *Siddhiḥ*

(Śankara) He is Himself the attainment. He who is Consciousness pervading all substances and who is unsurpassed by anyone else and is the reward of all endeavours is the goal to be attained. Swarga etc., being perishable, cannot be deemed to be the goal.

(Bhaṭṭar) He is the goal to be attained. He is Himself the fruit to be enjoyed.

(99) सर्वादिः *Sarvādiḥ*

(Śankara) He is the primary cause of everything.

(Bhaṭṭar) He is the source of all fruits. Bhaṭṭar refers to the Rāmāyaṇa-Sloka that those who worship Rāma with devotion will attain all the Puruṣārthas in all the worlds.

(100) अच्युतः *Achyutaḥ*

(Śankara) He was not shaken and is not and will not be shaken in His glory. The Śruti text "He

is eternal, auspicious and unswerving" and the Mahābhārata text "I did not swerve from My path at any time before and hence I am called Achyuta by that act" are cited.

(Bhaṭṭar) He will never let go His devotees nor be lost to them. He will never slip from them nor allow them to slip from Him. The Gitā text: 'तस्याहं न प्रणश्यामि स च मे न प्रणश्यति' (VI. 31) and the Rāmāyaṇa-Sloka 'न त्यजेयं कथंचन' are referred to here by Bhaṭṭar.

(101) वृषाकपिः *Vṛṣākapiḥ*

(Śankara) The Lord is Dharma incarnate and also took the form of a Varāha (Boar). 'Vṛṣa' is Dharma, which rains benefits on the world. 'Kapi' is 'Varāha'. 'Ka' means water and 'Pa' is a root meaning 'to protect'. The divine Varāha lifted up the earth from down the ocean below. Śankara has cited the Mahābhārata text: "Kapi means the great boar and Vṛṣa means Dharma. Hence Kaśyapa Prajāpati calls Me by the name Vṛṣākapi."

Bhaṭṭar gives the same interpretation and cites the same Mahābhārata text.

(102) अमेयात्मा *Ameyātmā*

(Śankara) He is of immeasurable greatness.

(Bhaṭṭar) He is full of immeasurable compassionate grace to devotees.

(103) सर्वयोगविनिःसृतः *Sarvayogavinisṛtaḥ*

(Śankara) He is devoid of contact. Yoga is taken to mean 'contact'. The Śruti text that Brahma is unaffected by contacts is quoted. Or He is beyond

the reach of the systems of Yogas taught in the Śastras.

(Bhaṭṭar) He can be easily attained through Upāyas mentioned in the Śastras or otherwise. He can be attained by all means by the devotees.

वसुर्वसुमनाः सत्यः समात्मा सम्मितः समः
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥

(104) वसुः *Vasuḥ*

(Śankara) (1) In whom all beings dwell and who dwells in all.

(2) As the Gitā says, He is Pāvaka (the fire-god) among the eight Vasus.

(Bhaṭṭar) He lives joyfully within and amongst His devotees.

(105) वसुमनाः *Vasumanāh*

(Śankara) He is great-minded. 'Vasu', meaning wealth, conveys the idea of greatness. His mind is devoid of vanity, bias, ill-will and other bad traits.

(Bhaṭṭar) The Lord is extremely fond of His devotees as one is of riches.

(106) सत्यः *Satyaḥ*

(Śankara) (1) He is very good to the devotees.

(2) He is unchangeable ever-existing Truth, the Absolute Being. Śankara quotes the Sruti text: 'सत्यं ज्ञानमनन्तं ब्रह्म'.

(3) He is the reality of things, seen and unseen.

(Bhaṭṭar) He gives the same interpretation as Śankara, *viz,* that He is very good to the devotees.

(107) समात्मा *Samātmā*

(Śankara) (1) His mind is undisturbed by love or hatred.

(2) He is the same (सम) in all beings. The Sruti text that "One should understand that the Self is the same in all" is quoted.

(Bhaṭṭar) There is no partiality in Him. He looks upon all without discrimination. Bhaṭṭar quotes the Gīta-Sloka: 'समोऽहं सर्वभूतेषु'

(108) सम्मितः *sammitaḥ* or असम्मितः *Asammitaḥ*

(Śankara) He takes the name as 'सम्मित' The Lord makes Himself so easy of access to the devotees as to be claimed as their own. Bhaṭṭar quotes the words of Daśaratha to Viśwāmitra: 'ऊनषोडशवर्षो मे रामोराजीवलोचनः' (My lotus-eyed Rāma is only fifteen years of age), and of Vasudeva 'ममायं तनयो निजः' (He is my own son).

(109) समः *Samaḥ*

(Śankara) (1) He is free from any change.

(2) 'Sa' means 'with' and 'Mā' means Lakṣmi. He is always united with Lakṣmi.

(Bhaṭṭar) He treats His devotees without distinction of old and new, high and low etc.

(110) अमोघः *Amoghaḥ*

(Śankara) (1) He gives the desired fruits when worshipped, praised or remembered and never leaves aspirations unfulfilled.

(2) His will (Sankalpa) is unchangeable. The Śruti text: "Truthful is His wish and Truthful is His resolve" is cited.

(Bhaṭṭar) He will never fail His devotees and will confer on them their desired fruits. Bhaṭṭar quotes the Rāmāyaṇa-Sloka: "Rāma, Your Darśana is always fruitful, Stotra of You never goes in vain. Your devotees are always certain of Your grace."

(111) पुण्डरीकाक्षः *Puṇḍarīkākṣaḥ*

(Śankara) (1) He is seen and realized in the lotus heart in which He resides.

(2) He has lotus-like eyes. A Śruti text: "There is a lotus in the centre of the city (body)" is cited.

(Bhaṭṭar) He is the eye of all Muktas in the Paramapada called Puṇḍarīka.

(112) वृषकर्मा *Vṛṣakarmā*

(Śankara) He is of righteous actions. 'Vṛṣa' means Dharma and 'Karma' action.

(Bhaṭṭar) Even though He is far superior, He takes up the entire responsibility and does righteous actions for the good of the people.

(113) वृषाकृतिः *Vṛṣākṛtiḥ*

(Sankara) He has taken a form for the sake of Dharma. Sankara refers to the oft-quoted Gitā-Sloka: 'धर्मसंस्थापनार्थाय सम्भवामि युगे युगे'

(Bhaṭṭar) He is the embodiment of Dharma providing relief to the devotees from their Samsāric ills and raining delight on them.

The description of Sri Rāma on the occasion of his entry in the Daṇḍakāraṇya forest may be kept in mind to realize the importance of the above interpretation.

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वतः स्थाणुर्वरारोहो महातपाः ॥

114. रुद्रः *Rudraḥ*

(Sankara) (1) He causes beings to cry at the time of Samhāra.

(2) He confers good on all people or He destroys their misery and its cause.

(Bhaṭṭar) By His actions and His enchanting beauty, He makes His devotees shed tears of joy (Ānanda).

115. बहुशिराः *Bahuśirāḥ*

(Sankara) He has a thousand heads. The Sruti text "He is thousand-headed" is cited. Thus the Cosmic Puruṣa is in Sankara's mind.

Bhaṭṭar refers to the thousand hoods of Ananta, in whose form the Lord supports the universe.

116. बभ्रुः *Babhruḥ*

(Sankara) He is the Supporter of the worlds.

(Bhaṭṭar) As Ananta, He supports the universe.

117. विश्वयोनिः *Viswayoniḥ*

(Śankara) He is the universal Cause.

(Bhaṭṭar) 'Yu' means 'mixing'. He joins all devotees and mixes with them freely.

118. शुचिश्रवाः *Śuchiśravāḥ*

(Śankara) He is of pure sweet blessed names pleasant to hear.

(Bhaṭṭar) He will always listen to the sweet words of His devotees.

Bhaṭṭar refers to Lord Śri Kṛṣṇa's eagerly listening to and enjoying the words of Vidura when He ate in his house. Kṛṣṇa valued the food as pure and his words as indescribably sweet.

119. अमृतः *Amṛtaḥ*

(Śankara) He is immortal. The Śruti text 'अजरोऽमरः' is quoted.

(Bhaṭṭar) He is the nectar to His devotees for unlimited enjoyment and for getting rid of the evils of birth and death.

120. शाश्वतस्थाणुः *Śāśwatasthāṇuḥ*

(Śankara) He is eternal and firm.

Bhaṭṭar takes this name as indicative of nectar's sweetness indicated by the previous name 'Amṛtaḥ'. Bhagavān is eternal nectar. There is no return from Him.

121. वरारोहः *Varāroha*

(Śankara) (1) He has excellent thighs.

(2) Ascent to whom is best for men.

Those who attain Him never come down. Śankara quotes the Śruti text 'न च पुनरावर्तते' and the Gita text "That is My supreme abode and they who reach it never return." (XV. 6).

(Bhaṭṭar) He is the greatest to be reached.

Bhaṭṭar sets out the five different forms of Bhagavān known as (1) Para, (2) Vyūha, (3) Vibhava, (4) Antaryāmi and (5) Archā. Para is the highest (Vāsudeva) to be ascended to.

122. महातपाः *Mahātapāḥ*

(Śankara) (1) He exercises great Tapas (Jñānam) just before creation. The Śruti text 'यस्य ज्ञानमयं तपः' is quoted.

(2) His glory or greatness is supreme.

(Bhaṭṭar) The question put by Emperor Yudhiṣṭhira to Bhīṣma at the beginning of the Stotra: 'किमेकं दैवतं लोके किं वाप्येकं परायणम्' (*Who is the one Deity in the world and what is the one supreme goal?*) has been answered up to the name 'Varārohaḥ'. Vāsudeva is the Highest (Para) goal to be reached. Sankarṣaṇa is now referred to. Mahātapāḥ means "He who possesses excellent Jñāna". Jñāna (wisdom) and Bala (strength) are the two qualities of Sankarṣaṇa.

सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः ।
वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित्कविः ।

123. सर्वगः *Sarvaḥ*

(Śankara) He pervades and fills everything, as He is the universal Cause.

(Bhaṭṭar) He pervades all beings and supports them by His strength (Bala).

124. सर्वविद्भानुः *Sarvavidbhānuḥ*

(Śankara) He is omniscient and effulgent. Everything 'luminous or illuminating' borrows its light from Him.

(Bhaṭṭar) *Sarvavit*—He engages Himself in creating again the beings destroyed at the time of Pralaya. The two qualities of Pradyumna are Aiśwarya and Vīrya.

Bhānuḥ—He is unaffected by the creation of beings and shines with his Vīrya.

125. विष्वक्सेनः *Viṣwaksenaḥ*

(Śankara) By the sight of whom the armies of demons run away in all directions.

(Bhaṭṭar) Bhaṭṭar sees a reference to Aniruddha. Śakti is the Guṇa. His army is posted all round.

126. जनार्दनः *Janārdanaḥ*

(Śankara) (1) He punishes sinners. (2) He sends men to hell. (3) He is prayed to by all people for the granting of desired boons.

(Bhaṭṭar) He is the conqueror of the obstructors of the good to his devotees. The quality referred to is lustre (Tejas).

127. वेदः *Vedaḥ*

(Śankara) The Lord gives spiritual light by providing the Vedas, which constitute the Jñānadipa referred to in the Gitā as being lit in the hearts of devotees.

(Bhaṭṭar) This name refers to the Sankarṣaṇa Vyūha, who gives the Śastra to the world.

128. वेदवित् *Vedavit*

(Śankara) He knows truly the meaning of the Vedas. Śrī Kṛṣṇa says in the Gītā, "I am the author of the Vedānta as well as the Knower of the Vedas." The Mahābhārata says: "All the Vedas etc. are Kṛṣṇa. Those who know Kṛṣṇa in reality have performed all the sacrifices."

Bhaṭṭar gives the same interpretation.

129. अव्यङ्गः *Avyangaḥ*

(Śankara) The word "Vyanga" may mean (1) devoid of Jñāna and other Guṇas. He is Paripūrṇa. He is not seeable, *i.e.*, Avyakta as the Vedas and the Gītā say.

(Bhaṭṭar) He is full with the Angas of the Vedas.

130. वेदाङ्गः *Vedāngaḥ*

(Śankara) The Vedas are His parts.

(Bhaṭṭar) The Vedas are the body of God by which we are able to realize Him. Bhaṭṭar quotes texts such as 'विधृतते वेदमय शरिरम्'.

131. वेदवित् *Vedavit*

(Śankara) This name is repeated. The previous name means He knows the meaning of the Vedas. Śankara interprets this name as spreading the knowledge of the Vedas.

(Bhaṭṭar) Bhaṭṭar has taken the word 'Veda' to mean Dharma which is revealed by the Vedas. He fulfils the purpose of the Vedas by bringing about the practice of Dharma. Pradyumna is the illuminator of the Vedas by revealing the meanings and by instituting the universal practice of Dharma enjoined by the Vedas.

132. कविः *Kaviḥ*

(Śankara) He sees all directly and immediately. He is the All-seer. The Śruti text says: There is no seer except Him."

Bhaṭṭar gives the same interpretation.

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृ(तिः) तः ।
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥

133. लोकाध्यक्षः *Lokādhyakṣa*

(Śankara) He is the direct witness of everything done by man. The word 'Adhyakṣaḥ' means also '*presiding* Overlord'. The Lord wants no report of others or other witnesses for the good deeds and misdeeds of men. There is nothing which He does not see directly.

(Bhaṭṭar) He sees directly men observing Dharma.

134. सुराध्यक्षः *Surādhyakṣaḥ*

(Śankara) He exercises control and supervision over gods and their conduct.

Bhaṭṭar gives the same interpretation.

135. धर्माध्यक्षः *Dharmādhyakṣaḥ*

(Śankara) Dharma covers Adharma also. He sees the performance of Dharma and Adharma directly and dispenses the fruits for them.

Bhaṭṭar gives the same intrepretation. He considers that the name refers to Aniruddha.

136. कृताकृतः *Kṛtākṛtaḥ*

(Śankara) He is the cause and effect.

(Bhaṭṭar) He is the maker and unmaker of Samsāra. Both temporary and permanent fruits are got from the Lord.

137. चतुरात्मा *Chaturātmā*

(Śankara) He is four-fold in His nature. He has four manifestations during evolution. The Viṣṇu-Purāna says, "Brahma, Dakṣa and others, Time and all creatures are the four energies of Hari, which are the causes of creation. Viṣṇu, Manu and others, Time and all creatures are the four energies of Viṣṇu for protection. Indra, the destroying fire, death and all creatures are the four energies of Janārdana for universal destruction"

(Bhaṭṭar) The four Vyūhas, Vāsudeva, Sankarṣaṇa, Pradyumna and Aniruddha have the ultimate Para Vāsudeva as their Ātmā.

138. चतुर्व्यूहः *Chaturvyūhaḥ*

(Śankara) He has four manifestations. Vyāsa says that Janārdana manifests Himself in four forms,—Vāsudeva, Sankarṣaṇa, Pradyumna and Aniruddha.

Bhaṭṭar considers that the four Vyūha Avatars are distinguished from each other by their qualities, weapons, actions etc.

139. चतुर्दंष्ट्रः *Chaturdaṃṣṭraḥ*

(Śankara) The Nṛsimha form having four teeth or He is of four horns. The Ṛgveda says: "Possessed of four horns."

Bhaṭṭar considers the name as referring to Para Vāsudeva and the four teeth as an indication of a Mahāpuruṣa.

140. चतुर्भुजः *Chaturbhujaḥ*

(Śankara) Four-armed.

(Bhaṭṭar) The Para Vāsudeva has four arms. *Lord Kṛṣṇa was born with four arms. He bears* Śankha, Chakra, Gadā and Sārnga in His four hands.

भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥

141. भ्राजिष्णुः *Bhrājiṣṇuḥ*

(Śankara) He is the essence of light and shines everywhere. He is Ākāśa, Ānanda as described by the Śruti text.

(Bhaṭṭar) As Vyūha Avatars, He makes Himself manifest to the devotees meditating on Him.

142. भोजनं *Bhojanam*

(Śankara) He is food. Prakṛti or Māyā, the object of enjoyment is a form of His.

(Bhaṭṭar) He is enjoyed by His devotees.

143. भोक्ता *Bhoktā*

(Śankara) As Puruṣa He enjoys Prakṛti.

(Bhaṭṭar) The Lord enjoys the offerings lovingly made by the devotees as nectar. Bhaṭṭar cites the Gītā Sloka: "Knowing Me to be the acceptor of sacrifices and austerities, the great Lord of the Cosmos, the friend of all beings, one attaineth Peace."

144. सहिष्णु *Sahiṣṅuḥ*

(Śankara) He subdues Hiraṇyākṣa and other enemies of the devotees.

(Bhaṭṭar) He forgives the faults of his devotees. That is His generous nature. The suffix 'iṣṇu' indicates that such forgiveness is His nature and cannot be questioned.

145. जगदादिजः *Jagadādijaḥ*

(Śankara) He manifests Himself as Hiraṇyagarbha at the beginning of the universe.

(Bhaṭṭar) So far Vyūha Avatars have been referred to. From this name onwards the Vibhava Avatars are referred to. He is the first born in the universe and is one of the three Mūrtis.

146. अनघः *Anaghaḥ*

(Śankara) He is always devoid of sin. Śruti describes Him as Apahatapāpmā

(Bhaṭṭar) Though He is born as Viṣṇu in the Samsāra, no sin will affect Him. He is Himself the dispeller of all sins in others.

उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः ।
अतीन्द्रस्सङ्ग्रहस्सर्गो धृतात्मा नियमो यमः ॥

151. उपेन्द्रः *Upendraḥ*

(Śankara) He is the younger brother of Indra. Or He is above Indra. The Harivamśa says: "You are placed by the Vedas as Indra (Lord) over us. So the gods will praise You on earth, O Kṛṣṇa, as Upendra."

Bhaṭṭar cites a Purāṇic text saying that twelve sons were born to Aditi including Indra Viṣṇu (Upendra), the Lord of the worlds, who was the youngest of the twelve. The Lord delights in lowliness and subordination in order to be able to pay respects to His seniors in blood. He likes to be the last.

The previous name indicates Rāma-Avatāra, who took His descent at a time when Punarvasu was in the ascendant. This name indicates Kṛṣṇāvatāra.

152. वामनः *Vāmanaḥ*

(Śankara) He approached Bali in the form of a dwarf. Or He is called Vāmana because He deserves to be reverently worshipped. The Śruti text says: "Him, the Dwarf sitting in the middle (of the heart), all gods worship". (Kaṭha., II, v. 3)

(Bhaṭṭar) He is Vāmana Avatar begging space in Bali's Yajña-Sabhā. The Lord assumed the role of a begging bachelor for the sake of His brother, Indra, who was too proud to go to Bali as a beggar.

(2) He brings best blessings to men, The Śruti text 'वामानि सुप्तानि नयति'—is cited.

147. विजयः *Vijayaḥ*

(Śankara) He lords it over the universe by his Jñāna, Vairāgya and other qualities.

(Bhaṭṭar) He is instrumental in the success and greatness of the other two Mūrtis of Brahmā and Rudra in their actions.

148. जेता *Jeta*

(Śankara) He excels all others naturally.

(Bhaṭṭar) He makes the other Mūrtis yield to His wishes.

149. विश्वयोनिः *Viśwayoniḥ*

(Śankara) (1) 'Viśwam' is the womb in which He sows the seeds.

(2) He is all and the Cause of all.

(Bhaṭṭar) Through the other Mūrtis, He is the cause of creation.

150. पुनर्वसुः *Punarvasuḥ*

(Śankara) He again and again resides in the bodies as the Kṣetrajña.

(Bhaṭṭar) He resides in the other Mūrtis and other gods as Antarātmā.

This and the succeeding names of Upendra, Vāmana and Prāmśu indicate that the Unborn Eternal Supreme out of grace passes through the states of birth and life on earth for the redemption and protection of humanity.

उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः ।
अतीन्द्रस्सङ्ग्रहस्सर्गो धृतात्मा नियमो यमः ॥

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(2) He brings best blessings to men, The Śruti text 'वामानि सुन्तानि नयति'—is cited

153. प्रांशुः *Prāṃśuḥ*

(Śankara) The Vāmana grew to be the tallest Trivikrama to measure the whole universe with His feet. Śankara has quoted the Harivamśa Śloka stating that when water was poured into His hand as a token of the gift, the Vāmana became Avāmana, a Viśwarūpa.

Bhaṭṭar has quoted the Vedic text speaking of the three strides of Viṣṇu (Trivikrama): 'त्रीणि पदा विचक्रमे' etc.

154. अमोघः *Amoghaḥ*

(Śankara) His endeavours never go in vain.

(Bhaṭṭar) Nothing that the Lord does will be without some ultimate good. He quotes Purāṇa texts stating that Bali was given much greater benefits than Indra.

155. शुचिः *Śuchi*

(Śankara) He purifies people thinking of, praising or worshipping Him. Śankara quotes the Śruti text: "His (very) touch is highly purifying."

(Bhaṭṭar) He does not expect anything in return for the good done by Him.

The text quoted by Śankara is also cited. As He is an embodiment of 'Jñāna' and 'Ānanda', there can be no real touch between Him and any material object.

156. ऊर्जितः *Ūrjitaḥ*

(Śankara) He is too powerful and hence the name.

(Bhaṭṭar) By His strength, He kept under bondage Namuchi and other Asuras, supporters of Bali.

(157) अतीन्द्रः *Atīndraḥ*

(Śankara) Though the younger brother of Indra, He surpassed him in everything.

The same interpretation is given by Bhaṭṭar.

158. संग्रहः *Sangrahaḥ*

(Śankara) He absorbs into Himself the cosmos of Cit and Acit in Pralaya.

(Bhaṭṭar) He allows Himself to be reached and seized by His devotees.

159. सर्गः *Sargaḥ*

(Śankara) He is the matter evolved or He is the cause of creation.

(Bhaṭṭar) He assumes the Trivikrama Rūpa giving the touch of His blessed feet to the entire earth with all its inmates. Bhaṭṭar has cited the text 'निसृष्टात्मा सुहृत्सु च'. (He gives Himself up to His friends.) He does everything due to an overflow of grace.

160. धृतात्मा *Dhṛtāmā*

(Śankara) He maintains His pure Ātmaswarūpa without undergoing any change, although He is born in ever so many forms.

(Bhaṭṭar) He is the life given to all Ātmas and without His support no Ātmā can exist.

161. नियमः *Niyamaḥ*

(Śankara) He is the director of created beings in their functions.

(Bhaṭṭar) The Asura opponents are subdued by Him.

162. यमः *Yamaḥ*

(Śankara) He dwells in the hearts of all (including Indra) and controls them.

He controls not only as an external ruler but also as an internal ruler.

(Bhaṭṭar) He sets things right. He controls things by dwelling in the hearts of all. The text 'य आत्मानमन्तरो यमयति' is quoted.

वेद्यो वैद्यस्सदायोगी वीरहा माधवो मधुः ।
अतीन्द्रियो महामायो महोत्साहो महाबलः ॥

163. वेद्यः *Vedyaḥ*

(Śankara) He is knowable as the only worth knowing by those who desire the supreme good, *viz*, Mokṣa.

(Bhaṭṭar) Through the large number of descents taken by Him, He renders Himself easy to be understood by others.

164. वैद्यः *Vaidyaḥ*

(Śankara) He is the knower of all Vidyās. (He helps people to understand correctly and practise the Brahma-Vidya leading to Him).

(Bhaṭṭar) He knows the Vidyā of relieving others of the Samsāric ills. He knows the ways and means of curing the Ātmā of the disease of metempsychosis.

165. सदायोगी *Sadāyogi*

(Śankara) He is the eternal Yogī as He is always in a manifested form.

The word 'Yoga' means also busy preparation and endeavour. He is always endeavouring to help us to attain Brahma.

(Bhaṭṭar) He is always awake for the sake of His devotees. The text 'य एषु सुप्तेषु जागर्ति' is quoted.

166. वीरहा *Vīrahā*

(Śankara) He is the slayer of heroes in the form of Asuras in order to protect Dharma.

(Bhaṭṭar) He demolishes those doing atheistic and materialistic propaganda Bhaṭṭar quotes the Gītā-Śloka that He always hurls down the cruel haters, the vilest of men, the sinners, into the wombs of demons in the cycle of births and deaths (XVI. 19).

167. माधवः *Mādhavaḥ*

(Śankara) He is the Lord of Knowledge.

According to a Harivamśa Śloka 'Ma' means knowledge of Śrī Hari and 'Dhava' Lord. Hence the name Mādhava, the Master of Divine Knowledge.

(Bhaṭṭar) He is the Lord of Brahmavidyā. Or He is the Lord of silence, meditation and Yoga. The text 'मौनाद् ध्यानाच्च योगाच्च विद्धि भारत माधवम्' is cited.

168. मधुः *Madhuḥ*

(Śankara) He affords supreme delight like honey. Brahma is the true Madhu.

(Bhaṭṭar) He is immeasurably dear and sweet to Jñānis. The texts 'मध्व उत्सः' 'प्रियो हि ज्ञानिनोऽत्यर्थम्' have been cited.

169. अतीन्द्रियः *Atindriyaḥ*

(Śankara) The Lord is beyond the ken of senses. The sweetness mentioned by the previous name is not sweetness to the senses of taste, ear, eyes etc., but it is spiritual sweetness.

(Bhaṭṭar) The swarūpa of Paramātmā is being referred to. The Indriyas are completely controlled by Him.

170. महामायः *Mahāmāyaḥ*

(Śankara) Although He is everywhere and immanent, He is not perceivable by the physical senses because of His powerful Māya, which deludes even those endowed with the power of delusion. The Gita text: "My Māyā is very difficult to cross" is cited.

(Bhaṭṭar) The same interpretation is given by Bhaṭṭar. The text 'गुणमायासमावृत.' is cited here.

171. महोत्साहः *Mahotsāhaḥ*

(Śankara) The Lord is very busy with the work of creation, preservation and destruction of the universe.

(Bhaṭṭar) He is always enthusiastic in the acts of creation and conferring fruits on the Jivas according

to their merits and demerits. The act of creation is an Aiśwarya of the Lord. He not only wills but also acts.

172. महाबलः *Mahabalāḥ*

(Śankara) He is stronger than the strong.

His strength is unlimited and inherent in Him. The Gītā-Śloka says: 'बलं बलवतां चाहम्' (I am the strength of those possessing strength).

(Bhaṭṭar) With His unbounded strength He bears and supports the cosmos as easily as a man supports and carries his body. The Śruti describes the cosmos as the body of the Lord.

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।
अनिर्देश्यवपुः श्रीमानमेयात्मा महाद्रिधृत् ॥

173. महाबुद्धिः *Mahāduddhiḥ*

(Śankara) Not only is His strength unlimited, His wisdom and understanding too are unlimited.

(Bhaṭṭar) He is a great Jñānī. He is omniscient.

174. महावीर्यः *Mahāvīryaḥ*

(Śankara) He possesses energy in the form of Avidyā, which generates 'Mahat'. Evidently Śankara wants to distinguish this name from the next name 'Mahāśaktiḥ'.

(Bhaṭṭar) He is undisturbed and unaffected by the great changes in the cosmos. His great Vīrya enables Him to maintain His Swarūpa unchanged.

is that the Lord, although most luminous by Himself and illuminating all others, cannot be defined by words to others.

(Bhaṭṭar) The form of the Lord with the six glorious qualities referred to above is beyond description and is unparalleled. It is also of such a nature that it will appear to the devotee in any form he desires.

178. श्रीमान् *S'rimān*

(Śankara) He possesses ornaments quite suited to His Vigraha (form).

179. अमेयात्मा *Ameyātmā*

(Śankara) Whose greatness and knowledge cannot be measured or defined.

(Bhaṭṭar) On account of the Guṇas and appearance referred to, His greatness cannot be defined.

180. महाद्रिधृक् *Mahādrihṛk*

(Śankara) He is the supporter of the great mountain. He supported the Mandara and Govardhana mountains respectively when the ocean was churned and when the cows and men of Vraja had to be protected.

(Bhaṭṭar) According to Bhattar the name is 'Mahādridhṛt'. He supported the Mandara mountain.

महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः ॥

181. महेष्वासः *Maheṣwāsaḥ*

Śankara) He can dart His arrows very far.

175. महाशक्तिः *Mahāśaktiḥ*

(Śankara) He is of immense power (Śakti).

The word 'Śakti' may refer here to Anugraha-Śakti (redemptive grace) of the Lord. Although the Avidyā interpreted by Śankara is very powerful, the Kṛpā-Śakti of the Lord is more powerful, as the Jīvas suffering for ages under the fetters of Avidyā can conquer it with the Kṛpā-Śakti of the Lord.

(Bhaṭṭar) The Lord is capable not only of being the Nimitta (efficient) cause but also the Upādāna (material) cause of the cosmos.

176. महाद्युतिः *Mahādyutiḥ*

(Śankara) He is of great splendour internally and externally. The Śruti texts say: "He is self-radiant", "He is the light of lights."

(Bhaṭṭar) He is the Jyotiṣ and dispels the darkness inside and outside. The sun, moon etc. derive their light only from Him.

The last six names indicate that the Lord possesses in an unbounded measure, the six glorious qualities *viz*, Jñāna, Bala, Aiśwarya, Vīrya, Śakti and Tejas.

177. अनिर्देश्यवपुः *Anirdeśyavapuḥ*

(Śankara) His Swarūpa (nature) cannot be described to others as this or that and can only be experienced.

The Jyotiṣ which is self-luminous and absolute can only be experienced and is beyond description. The charm in putting the previous name and this name

is that the Lord, although most luminous by Himself and illuminating all others, cannot be defined by words to others.

(Bhaṭṭar) The form of the Lord with the six glorious qualities referred to above is beyond description and is unparalleled. It is also of such a nature that it will appear to the devotee in any form he desires.

178. श्रीमान् *Śrimān*

(Śankara) He possesses ornaments quite suited to His Vigraha (form).

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महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः ॥

181. महेष्वासः *Maheṣwāsaḥ*

Śankara) He can dart His arrows very far.

(Bhaṭṭar) Bhattar refers to Śrī Rāma's arrow threatening to dry up the ocean and to kill Rāvaṇa.

182. महीभर्ता *Mahībhartā*

(Śankara) He lifted up and supported the earth (Bhūmi Devī) sunk in deep ocean-water.

(Bhaṭṭar) As Varāha Avatāra He is supporting the Earth without any strain.

183. श्रीनिवासः *Śrīnivāsaḥ*

(Śankara) Lakṣmī ever resides on His chest and hence the name.

(Bhaṭṭar) When the ocean was being churned, Lakṣmī stepped into His bosom and remained there permanently. He is thus the dwelling-place of Śrī (Lakṣmī).

184. सतां गतिः *Satām Gatiḥ*

(Śankara) He is the refuge of the good, *viz.*, the followers of the Vedas. He is the means of attaining all human aspirations.

(Bhaṭṭar) In His Līlā-Avatāras He is the doer of good to the devotees and hence He is their goal.

185. अनिरुद्धः *Aniruddhaḥ*

(Śankara) Nothing could deter Bhagavān in taking descent for the betterment and redemption of humanity.

(Bhaṭṭar) Bhattar sees a reference to the Aniruddha Vyūha-Avatār of unbounded and unrestrained benevolence for humanity.

186 सुरानन्दः *Surānandaḥ*

(Śankara) He delights the gods, Indra and others, by lifting up the earth drowned in the waters.

(Bhaṭṭar) He is the delighter of Devas as their succour in times of distress.

Bhaṭṭar sees a reference to the Hamsa Avatār. Hamsa, Matsya and Hayagrīva go together as recovering the lost Vedas and instructing Brahma-Deva in them.

187. गोविन्दः *Govindaḥ*

(Śankara) 'Go' means (1) cow, (2) earth and (3) Vedavāk. "He recovered the earth sunk in the ocean waters as Varāha Avatār. He is therefore called Govinda," says a Mokṣa-Dharma Śloka quoted by Śankara.

Śankara also quotes another Śloka from Harivamśa, where Indra says to Kṛṣṇa just after the Govardhana incident, "I am the lord of the Devas. You are the Lord of the cows. Hence the world will praise you as Govinda." Another Śloka from Harivamśa is also quoted: "Speech is named 'Go'. Since You confer speech, the sages call you Govinda."

(Bhaṭṭar) 'Go' means speech. He is the recipient of the speeches of Devas by way of praises.

188. गोविदां पतिः *Govindāmpatiḥ*

(Śankara) He is the master of all that know how to speak.

(Bhaṭṭar) He is the Master and Protector of Vedavits, those who have learnt the true meaning of the Vedas and practise their precepts accordingly.

The name may also mean that Bhagavān is the greatest among the knowers of the heart of Veda and He is therefore the most competent teacher to instruct Brahma-Deva in the true meaning of the Vedas as Hamsa Avatar.

मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः ।
हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः ॥

189. मरीचिः *Marīchiḥ*

(Śankara) He outshines the most brilliant. The Gītā text: "Of the illuminated, I am the lustre" is cited.

(Bhaṭṭar) He exhibits the most lustrous form in His descent on earth to all mortals, deserving and undeserving. This name may also mean that when the Supreme Being descends as an Avatār into this world, He does not lose any of his lustre.

190. दमनः *Damanaḥ*

(Śankara) He chastises and thereby corrects people behaving badly through His punishing functionaries like Yama. Punishments are imposed solely as a corrective. The Avatāras subdue the Asuras to correct them.

(Bhaṭṭar) He soothes the Samsāra-Tāpa (heat) by His lovely and unrivalled beauty.

191 हंसः *Haṃsaḥ*

(Śankara) (1) He removes the fear of Samsāra of those who meditate upon Him as 'I am He'. (2) The root 'Han' also means 'to move'. Hence 'Hamsaḥ' means He who moves in all bodies.

Śankara has cited a Śruti text saying "He is Hamsa (the sun) coursing in the heavens."

(Bhaṭṭar) (1) He cuts asunder all attachments for all the things in the world; (2) Taking the word 'Hamsa' as derived trom the root 'हन्' (to move) Bhaṭṭar refers to the lovely movements of Avatār forms; (3) Taking the root 'हन्' from which the word 'Hamsa' is derived in the sense of smiling, Bhattar refers to the bewitching smiles of Lord Kṛṣṇa and other Avatārs.

192. सुपर्णः *Suparṇaḥ*

(Śankara) (1) He is of beautiful wings. Śankara refers to the Mantra speaking of two birds of beautiful feathers within the heart's cave, *viz,* the Antaryāmī (Paramātmā) and the Jīva. (2) He is of the form of Garuḍa with beautiful wings,

The word 'Suparṇa' following 'Hamsa' very appropriately echoes the said Mantra describing the two Ātmās as Suparṇas. The Antaryāmī is also an Avatāra for the special purpose of protecting and redeeming each and every Jīva.

(Bhaṭṭar) He is of beautiful wings. He makes others cross the Samsaric ocean.

193. भुजगोत्तमः *Bhujagottamaḥ*

(Śankara) He is the best of serpents. Apparently Śankara refers to Śeṣa Avatāra.

(Bhaṭṭar) The name refers to the first Vibhava Avatāra of Viṣṇu. Bhattar explains the name as (1) He is the best of serpents and (2) Viṣṇu is the Śeṣī (Master) of Śeṣa (Bhujanga).

The Devas went to the milk ocean and prayed to Viṣṇu lying on Ādiśeṣa for coming down as an Avatāra.

194. हिरण्यनाभः *Hiraṇyanābhaḥ*

(Śankara) His navel is lovely like gold.

Bhaṭṭar gives the same meaning.

195. सुतपाः *Sutapāḥ*

(Śankara) He is of excellent austersities. He is doing great Tapas in Badarikāśrama in the form of Nara and Nārāyaṇa. The Śruti text quoted says: "The concentration of mind and senses is called supreme Tapas."

(Bhaṭṭar) 'Tapas' is interpreted as Jñāna by Bhaṭṭar He is of the form of Jñāna.

196. पद्मनाभः *Padmanābhaḥ*

(Śankara) His navel is shaped like the lotus. He shines as Antaryāmi in the centre of the lotus of the heart.

(Bhaṭṭar) Having in His navel a lotus of golden hue. Texts from Brahmapurāṇa are cited in this context.

197. प्रजापतिः *Prajāpatiḥ*

(Śankara) He is the father of children (born from the lotus in His navel).

(Bhaṭṭar) He is the Lord of Brahmadeva, who issued from the lotus in His navel and of Prajās created by him.

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः ।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥

198. अमृत्युः *Amṛtyuḥ*

(Śankara) He is free from destruction or its cause.

(Bhaṭṭar) Bhaṭṭar sees a reference to Nṛsimha Avatār in this name.

There is no end in *Pralaya* to Prajāpati Viṣṇu denoted by the previous name.

199. सर्वदृक् *Sarvadṛk*

(Śankara) He sees everything including all men's good and bad acts directly by His own inherent vision.

(Bhaṭṭar) He sees everything Himself in lording over all—good, bad etc. and dealing with them suitably.

200. सिंहः *Siṃhaḥ*

(Śankara) He is the lion as He kills. He kills Mṛtyu and others. Or He kills or dispels the sins of devotees.

(Bhaṭṭar) Bhattar takes this as referring to Nṛsimha Avatār.

201. संधाता *Sandhātā*

(Śankara) He confers on people fruits according to their actions.

(Bhaṭṭar) He affords shelter to devotees like Prahlāda and confers benefits on them.

The Nṛsimha Avatār appeared for a very short time in the evening twilight and exhibited overflowing love

and affection to Prahlāda, for whose sake He had taken descent, even while He was fighting angrily with the Asura.

202. संधिमान् *Sandhimān*

(Śankara) He rejoices over the fruits conferred on the devotees by Him.

(Bhaṭṭar) Once He meets His Bhaktas He is never separated from them.

203. स्थिरः *Sthiraḥ*

(Śankara) He is ever changeless in His Form.

(Bhaṭṭar) Once He gets united with Jīvas any faults committed by them will not make Him leave them.

204. अजः *Ajaḥ*

(Śankara) The root अज (from which the word 'Aja' is derived) means to move or to throw.

He moves in the hearts of Bhaktas. He throws away the cruel Asuras.

Apparently Śankara had Nṛsimha Avatār in his mind The demon Hiraṇyakaśipu was killed by Him after being seized and relieved of all his blood, Prāṇa (life) etc. and thrown down ss a mere skeleton

(Bhaṭṭar) He is unborn though He comes down as an Avatāra. The name 'Unborn' mentioned in regard to Nṛsimha Avatār suggests that in the same way as Nṛsimha, who came out of a pillar. was not born of any woman's womb, the other Avatārs were also not really born of a mother's womb.

205. दुर्मर्षणः *Durmarsaṇaḥ*

(Śankara) He is invincible by enemies like Asuras. (But He can easily be won over by devotees.)

(Bhaṭṭar) He cannot be endured by His enemies. Bhattar refers to a Dhyāna-Śloka where the Avatār is described as very terrible to look at.

206. शास्ता *Śāstā*

(Śankara) He controls all by means of Śruti and Smṛti.

(Bhaṭṭar) He punishes the enemies of people like Hiraṇyakaśipu and others. The root means 'to punish'.

207. विश्रुतात्मा *Viśrutātmā*

(Śankara) The Supreme Self is characterized by the Śrutis as 'Satyam, Jñānam and Anantam.'

(Bhaṭṭar) His Nṛsimha Avatār is praised with awe and wonder by everybody at all times.

208. सुरारिहा *Surāriha*

(Śankara) Destroyer of the Asura forces battling with the Suras.

(Bhaṭṭar) He killed Hiraṇyakaśipu, the enemy of the Devas.

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः ।
निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ॥

209. गुरुः *Guruḥ*

(Śankara) He is the first Teacher of all Vidyās or sciences. Or, He is the father of all.

(Bhaṭṭar) Guruḥ-Gurutamaḥ—Bhattar has taken the two names together. He sees a reference to Matsya Avatār, who recovered the lost Vedas and gave them and their meaning to Hiraṇyagarbha as the Guru. The Yoga-Darśana, which is said to have been founded by Hiraṇyagarbha, defines Īśwara as the first and most ancient Guru. Bhaṭṭar refers to the Yoga-Sūtra 'स पूर्वेषामपि गुरुः'. He also refers to Arjuna's words in the Viśwarūpa Adhyāya in the Gītā: 'पूज्यश्च गुरुर्गरीयान्'.

210. गुरुतमः *Gurutamaḥ*

(Śankara) He is the Guru teaching Brahmavidyā to Brahmā and others. The Śruti text: "He who first created Brahma and imparted to him the Vedas" is quoted.

211. धाम: *Dhāma*

(Śankara) He is the greatest *light* and therefore most competent to dispel the mental darkness of all, which a typical Guru must do. The famous Śruti text that "Nārāyaṇa is the Supreme Light" is quoted.

(2) 'Dhāma' means abode also. He is the final abode where all desires are fulfilled leaving nothing to be wished for. The Śruti text "परं ब्रह्म परं धाम' is cited.

The idea is that He is not only the Guru giving spiritual knowledge but also the final resting-place to be attained.

(Bhaṭṭar) He was the resting-place of all beings at the time of Pralaya. He is the ship as also its captain.

212. सत्यः *Satyaḥ*

(Śankara) (1) He is the greatest practiser of the virtue of truth-speaking.

(2) He is the absolute Truth existing at all times without any change.

The Śruti texts "He is the truth of the truths" and "The Prāṇas *(Jivas)* are the truth and He is the Truth of them" are cited.

(Bhaṭṭar) The word 'Satyaḥ' is derived as "good to good men". The Lord was good to Manu and other Sādhus (pious men).

213. सत्यपराक्रमः *Satyaparākramaḥ*

(Śankara) He is of true valour. His fighting strength is unconquerable and unfailing.

(Bhaṭṭar) 'Satya' means sincere and 'Parākrama' means conduct. In His dealings with Sādhus He is sincere and true.

214. निमिषः *Nimiṣaḥ*

(Śankara) His eyes are closed during Yoganidrā (sleep in the form of Samādhi).

(Bhaṭṭar) He will not look at the enemies of Sādhus nor show any grace or sympathy towards them.

215. अनिमिषः *Animiṣaḥ*

(Śankara) He is always wide awake. Even though He may be affecting sleep or His eyelids wink, He merely imitates mortals, amidst whom He appears. This may refer also to the Matsya Avatār as fish never close their eyes. God is Pure Ātma-Swarūpa and as such He is always wide awake.

(Bhaṭṭar) In the matter of Sādhus' protection, He is always awake. Bhaṭṭar also refers to the Matsya Avatār.

216. स्रग्वी *Sragvi*

(Śankara) The Lord always wears the Vaijayantī garland, which represents the Bhūtas and Tanmātras. The Vaijayantī is a special adornment of Lord Śri Kṛṣṇa.

(Bhaṭṭar) He is Īśwara, supporting all the worlds, symbolized by the Vaijayantī garland.

217. वाचस्पतिरुदारधीः *Vāchaspatirudāradhīḥ*

(Śankarā) He is the master of all Vidyas (sciences) and of a very great intellect.

(Bhaṭṭar) *Vāchaspatiḥ*

He is the master of all ancient literature. As Matsya Avatār, the Lord in the shape of Hayagrīva taught the Vedas to Brahmadeva.

Udāradhīḥ

The Lord, who is omniscient, is depended upon by the Jīvas for divine knowledge.

अग्रणीर्ग्रामणीः श्रीमान् न्यायो नेता समीरणः ।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥

218. अग्रणीः *Agraṇīḥ*

(Śankara) He lifts Sādhus (Jñānīs) from Samsāra to the highest Mokṣa.

(Bhaṭṭar) By giving divine knowledge He lifts up His devotees to the highest position.

219. ग्रामणीः *Grāmaṇīḥ*

(Śankara) He is the director of beings.

(Bhaṭṭar) He takes Sādhus to the highest plane, where multitudes of free Jīvas live.

220. श्रीमान् *Śrīmān*

(Śankara) His loveliness and splendour are unsurpassable.

(Bhaṭṭar) In the Matsya form, His eyes especially were lovely beyond description. Bhaṭṭar has cited the Nirvachana-Śloka: 'मत्स्यः कमललोचनः'.

221. न्यायः *Nyāyaḥ*

(Śankara) He is pure justice and reason.

(Bhaṭṭar) In case of Bhaktas, He always acts justly.

222. नेता *Netā*

(Śankara) He whirls round the cosmic wheel of evolution.

(Bhaṭṭar) He will carry on work as requested by Bhaktas. He carries Bhaktas beyond the ocean of mundane existence.

223. समीरणः *Samīraṇaḥ*

(Śankara) He is the life-breath of all creatures. He is the cause of every movement in the world, which takes place by His Sankalpa (will).

(Bhaṭṭar) He is the doer of actions consistent with the wishes of His devotees.

224. सहस्रमूर्धा *Sahasramūrdhā*

(Śankara) This and succeeding names picture the cosmic Lord of the Puruṣasūkta.

He has a thousand heads 'Thousand' means uncountable.

(Bhaṭṭar) Bhaṭṭar gives the same interpretation.

225 विश्वात्मा *Viśwatmā*

(Śankara) He is the soul of the universe.

(Bhaṭṭar) On account of Jñana-Śakti He pervades the universe.

226. सहस्राक्ष *Sahasrākṣah*

(Śankara) He has a thousand eyes or thousand organs

(Bhaṭṭar) He has a thousand eyes

227 सहस्रपात् *Sahasrapāt*

(Śankara) He has a thousand (countless) feet.

(Bhaṭṭar) Bhaṭṭar gives the same interpretation.

The Lord has also countless other organs

आवर्तनो निवृत्तात्मा सवृत सप्रमर्दन ।
अह सवर्तको वह्निरनिलो धरणीधर ॥

228 आवर्तन *Āvartanah*

(Śankara) He turns the cosmic wheel called Samsara-Chakra.

(Bhaṭṭar) Bhaṭṭar gives the same interpretation and quotes the texts 'भ्रामयन् सर्वभूतानि' (Gita XVIII 62) and 'कालचक्र जगच्चक्र च केशव । भ्रामयोगेन भगवान् परिवर्तयतेऽनिशम्'.

229. निवृत्तात्मा *Nivṛttātmā*

(Śankara) The Swarūpa of the Lord, being Satya, Jñāna and Ānanda, pure and unalloyed, transcends the Samsāra and is enjoyable to Muktas beyond Samsāra.

(Bhaṭṭar) (Bhaṭṭar) gives the same interpretation. The texts 'त्रिपादूर्ध्व उदैत् पुरुषः' and 'परात् परतर यन्महतो महान्तम्' are cited.

230. संवृतः *Samvṛtaḥ*

(Śankara) Though the Lord is all-pervading and immanent in the Cosmic Prakṛti, He cannot be seen and enjoyed as He is veiled by Māyā-Prakṛti (Ajñāna).

(Bhaṭṭar) He is veiled from those having Tamo-Guṇa. The text 'तमस: परस्तात्' is quoted.

231. संप्रमर्दनः *Sampramardanaḥ*

(Śankara) He causes Pralaya (deluge and absorption), through Rudra, Kāla etc., when all are powdered and annihilated.

(Bhaṭṭar) He dispels the Avidyā veiling His Swarūpa and gives spiritual vision. The text 'तमेवं विद्वानमृत इव भवति' is cited.

232. अहःसंवर्तकः *Ahaḥsamvartakaḥ*

(Śankara) As Sun-god, He brings days after nights, in other words, He is the regulator of days.

(Bhaṭṭar) 'Ahah' here means divisions of time such as days, months, years etc. in general. These are revolving again and again and by the Lord's dispensation.

The removal of Avidya, which clouds the Swarūpa of the Lord, has been referred to by the previous two names. When Avidyā night and darkness cease, the

eternal Mukti day dawns. The Upaniṣads speak of perpetual-dawn when Mukti is entered. This name may refer to the spiritual day lasting for ever on the dawn of Mukti after the Avidyā darkness has dispersed.

233. वह्नि: *Vahniḥ*

(Śankara) He is the fire, as He carries the oblations to gods.

(Bhaṭṭar) He supports and bears the cosmos as Ākāśa (Ether).

234. अनिल: *Anilaḥ*

(Śankara) He has no special home; (2) He is beginningless and self-supporting; (3) He takes nothing, has no need to take anything; (4) He lives and breathes perpetually.

(Bhaṭṭar) He causes people to live and breathe. *He is the cause of all life and all* movements.

235. धरणीधर: *Dharaṇidharaḥ*

(Śankara) He is the bearer of earth as Ādiśeṣa and Varāha Avatar.

(Bhaṭṭar) He supports the earth, which supports us all. (Bhaṭṭar) refers in this connection to Varāha Avatar rescuing the earth from the deep sea and lifting her up with His teeth.

सुप्रसादः प्रसन्नात्मा विश्वधृग्विश्वभुग्विभुः ।
सत्कर्ता सत्कृत. साधुर्जह्नुर्नारायणो नरः ॥

236. सुप्रसादः *Suprasādaḥ*

(Śankara) He is of wonderful grace even in the case of enemies like Śiśupāla, to whom Mokṣa (release) was given.

(Bhaṭṭar) Bhaṭṭar quotes the Śruti texts referring to the grace of the Creator in giving the Mahimā of Brahma to the Jivas and also the words of the Mālākara (florist) in Śrimad Bhāgavata (X. xii) who admired Lord Kṛṣṇa's grace in coming to his house in a lane. Thus the Lord is the incarnation of the great virtue of grace.

237. प्रसन्नात्मा *Prasannātmā*

(Śankara) His mind is never affected by Rajas and Tamas; (2) He is ever gracious and merciful; (3) As He is ever full and self-contained, His mind is not affected by desires and wants.

(Bhaṭṭar) As He is above all wants and desires, He possesses a mind unaffected by Rajas and Tamas. Texts such as 'शान्तं समृद्धममृतम्' are cited in this connection. His pleasure and grace are easily obtainable.

238. विश्वधृक् *Viśwadhṛk*

(Śankara) He subdues and conquers all.

(Bhaṭṭar) Bhaṭṭar reads this name as 'Viśwasṛk' meaning that He creates all without any partiality according to their past merits.

239. विश्वभुक् *Viśwabhuk*

(Śankara) He protects and enjoys all

(Bhaṭṭar) Bhaṭṭar reads this name and the next name 'Vibhuḥ' as one name meaning that He protects

all, pervading them as Antaryāmi. The text 'सर्वाणि रूपाणि विचित्य धीरो नामानि कृत्वाभिवदन् यदास्ते' is cited

240. विभुः *Vibhuḥ*

(Śankara) He becomes all, pervading them and sitting in each of them as the inner soul The Śruti text that "He is eternal and multiform" is cited.

241. सत्कर्ता *Satkartā*

(Śankara) He is the first to do honour and Pūja to others. He wants to do honour to others before He is honoured

(Bhaṭṭar) He will Himself go in advance and do honour to Sādhus. The Ṛsis' Nirvachana "सज्जनप्रतिपूजक" is cited.

242. सत्कृतः *Satkṛtaḥ*

(Śankara) He is honoured and worshipped by those honoured by Him.

(Bhaṭṭar) Bhaṭṭar gives the same interpretation. The worship done to Him by others is made more elaborate because He just honours them. The texts "शबर्यां पूजितः सम्यक्" (He was duly worshipped by Śabarī) and 'मालाकारेण पूजितः' (He was worshipped by Mālākara) —are cited. He receives with joy the smallest things as Pūjā.

243. साधुः *Sādhuḥ*

(Śankara) (1) He does righteous actions; (2) He accomplishes everything; (3) He fulfils things without the help of the necessary requisites.

(Bhaṭṭar) He plays the roles of messenger and chariot-driver as He pleases.

244. जह्नुः *Jahnuḥ*

(Śankara) In Pralaya, he causes the disappearance of beings; (2) He abandons non-devotees and non-Jñānis.

(Bhaṭṭar) He will hide His greatness from non-devotees. A Mahābhārata text is cited in this connection.

245. नारायणः *Nārāyaṇaḥ*

(Śankara) As the cosmic cause, He pervades Ākāśa, fire etc. which are called Nāras and which are born from Nara, which is the name of Paramātmā. As He pervades them, they are His dwelling place or Ayanam. Śankara quotes the Śruti text saying "Nārāyaṇa pervades both within and without everything in the world seen or heard of" and a Mahābhārata text: "Ṛṣis say the things born from God Nara are called Nāras, which are His dwelling place; therefore He is called Nārāyaṇa".

2. He is called Nārāyaṇa as the Jivas are His abode or because He is the abode of Nāras (Jivas) during Pralaya.

3. The waters are called Nāras, which come out of Nara (God). As they are originally His abode, He is called Nārāyaṇa.

Śankara stresses the importance of the name 'Nārāyaṇa' in Viṣṇu-Sahasranāma. He quotes a text from Nṛsimha-Purāṇa which states that salutation to Nārāyaṇa is a great Mantra having the power of removing the deadly Samsāra poison.

(Bhaṭṭar) Bhaṭṭar has cited a number of Vedic texts such as 'नारायणाय विद्महे', 'नारायणः पर ब्रह्म,' showing that Nārāyaṇa and Vāsudeva are the names of Viṣṇu.

246. नरः *Naraḥ*

(Śankara) He leads all and is therefore called Nara, the leader of all.

(Bhaṭṭar) The word 'Nara' is explained as meaning *never perishing.* He has for His Vibhūtis, Chit and Achit, which are permanent and imperishable.

असङ्ख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।
सिद्धार्थः सिद्धसङ्कल्पः सिद्धिदः सिद्धिसाधनः ॥

247. असंख्येयः *Asankhyeyaḥ*

(Śankara) His names and Rūpas are countless and impossible to count.

(Bhaṭṭar) His Vibhūtis as indicated by the previous name (*viz*., Chit and Achit) are countless.

248. अप्रमेयात्मा *Aprameyātmā*

(Śankara) His Swarūpa etc. could not be measured or adequately known.

(Bhaṭṭar) He pervades the innumerable Vibhūtis and is therefore of immeasurable greatness.

249. विशिष्टः *Viśiṣṭaḥ*

(Śankara) He surpasses all and is therefore of unique greatness.

(Bhaṭṭar) Regardless of the Vibhūtis, He is Himself very great.

250. शिष्टकृत् *Śiṣṭakṛt*

(Śankara) (1) He gives commandments. (2) He protects Śiṣṭas or Sādhus

(Bhaṭṭar) He makes His Chit and Achit Vibhūtis very auspicious by His contact.

251. शुचिः *Śuchiḥ*

(Śankara) He is immaculate. 'Nirañjana is the Śruti attribute.

(Bhaṭṭar) He is Himself most brilliant and luminous.

252. सिद्धार्थः *Siddhārthaḥ*

(Śankara) Everything He desires is His without any effort but by His mere wish. The Śruti text "Truthful is His wish" is cited.

(Bhaṭṭar) Bhaṭṭar has described Him as 'Avāptakāma.

253. सिद्धसंकल्पः *Siddhasankalpaḥ*

(Śankara) Everything willed by Him is at once accomplished. The Śruti text "Truthful is His resolve" is cited.

Bhaṭṭar gives the same interpretation and cites the text: 'सत्यकामः सत्यसंकल्पः'.

254. सिद्धिदः *Siddhidaḥ*

(Śankara) He bestows on the devotees the accomplishment of their desires. This is the distinction between the Lord and Jīvas. The desires of the Lord are accomplished at once as a matter of course. The desires of the Jīvas are to be accomplished by the Lord.

(Bhaṭṭar) He is the giver of Aṇimā and other Siddhis (eight in number).

255. सिद्धिसाधन: *Siddhisādhanaḥ*

(Śankara) He accomplishes the fruit of the desires of the devotees.

(Bhaṭṭar) Even the Sādhana of Bhakti practised for realization of God is as sweet as Siddhi itself. Bhaṭṭar refers to the Gita Śloka that "the way which is (holy) and which is Anita (Bliss), namely Bhakti-Yoga, which as a means is equal to its end".

वृषाही वृषभो विष्णुर्वृषपर्वा वृषोदरः ।
वर्धनो वर्धमानश्च विविक्त: श्रुतिसागर ॥

256 वृषाहि *Vṛṣāhi*

(Śankara) 'Vṛṣah' means Dharma or Puṇya (merit). 'Ahah' means day. Yāgas derive their names from the numbers of days taken by them. Such Yāgas are Dharmas. A Yāga completed in the course of twelve days is called a Vṛṣāha Visnu possesses many such Yāgas through which He is worshipped

(Bhaṭṭar) Taking 'Vṛṣa' to stand for 'Puṇya', Bhaṭṭar takes the name to mean that the day on which Viṣṇu is seen or first seen is an auspicious day.

257. वृषभ: *Vṛṣabhaḥ*

(Śankara) He showers benefits on Bhaktas as they wish.

(Bhattar) He showers grace and benefits on the Samsāris who come to Him for relief from Samsaric agony.

258. विष्णु *Viṣṇuḥ*

(Śankara) He is Viṣṇu who covered this universe in three strides. The Mahābhārata text 'विष्णुर्विक्रमणात्' is quoted.

(Bhaṭṭar) He pervades everywhere showering grace and benefits on all. Bhaṭṭar refers to the Gītā Śloka (X. 39) that nothing movable or immovable exists without Him.

259. वृषपर्वा *Vṛṣaparvā*

(Śankara) 'Parva' means steps in a ladder. The Lord is ascended to by various Dharmic Sādhana stages such as Jñāna, Karma and Bhakti Yogas.

(Bhaṭṭar) He is the teacher of Varṇāśrama Dharma, through which people ascend to Him as by a ladder.

It is clear that the Lord is Himself the steps in the ladder because without His grace no Sādhana can be practised. He is a vital helping factor at every stage.

260. वृषोदरः *Vṛṣodaraḥ*

(Śankara) At the time of Pralaya, the Lord keeps all beings in His Belly. At the time of creation, the belly drops down the Jīvas etc. like showers of rain. (*Vṛṣ* means 'to rain').

(Bhaṭṭar) His belly is Dharma incarnate by receiving within and giving shelter to beings at the time of danger (Pralaya etc.).

(2) His belly receives all Dharma offerings made by Bhaktas in sacrifices etc. The Gītā Śloka 'पत्रं पुष्पं फलं तोयं' etc. may be cited here (IX. 26).

261. वर्धनः *Vardhanaḥ*

(Śankara) He is the nourisher of all beings.

(Bhaṭṭar) Like a mother, He nourishes children in His womb during Pralaya.

262. वर्धमानः *Vardhamānah*

(Śankara) In evolving and developing creations, He expands Himself along with them just before and after creation. The universe cannot be manifested by Him or expand without Himself also being manifested and expanded.

Bhaṭṭar gives the same interpretation. His Aiśwarya etc. will ever be on the increase.

263. विविक्तः *Viviktaḥ*

(Śankara) Though He expands and manifests Himself He is unaffected and uninvolved.

(Bhaṭṭar) He is absolutely unique and wholly dissimilar to others.

264. श्रुतिसागरः *Śrutisāgaraḥ*

(Śankara) He is an ocean-like repositary of all Vedas.

(Bhaṭṭar) He is all the Vedas. Vedas uniformly run towards Him as a river stream flows down from a hill into the ocean and rests there The Gitā text 'वेदैश्च सर्वैरहमेव वेद्यः' is cited.

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥

265. सुभुजः *Subhujaḥ*

(Śankara) He has beautiful and long arms which could support the cosmos and which could reach anything.

(Bhaṭṭar) He has beautiful arms to bear the burden of His devotees.

266. दुर्धरः *Durdharaḥ*

(Śankara) (1) Though He bears all, He cannot be borne by any nor does He need to be borne by others. (2) He, whom the yogis (desirous of Mokṣa) find it difficult to locate in their hearts during meditation.

(Bhaṭṭar) He possesses irresistible force.

267. वाग्मि: *Vāgmi*—

(Śankara) He from whom proceeds speech. The Vedas issuing from Him are the greatest literature. He is the best speaker and debator.

Bhaṭṭar gives the same interpretation and cites the Rāmāyaṇa Śloka 'बुद्धिमान् मधुरभाषी पूर्वभाषी प्रियंवदः'. Vālmiki has described Śrī Rāmā as Bṛhaspati in argument.

268. महेन्द्रः *Mahendraḥ*

(Śankara) He is the Lord of the lords. He is the Indra of Indras.

(Bhaṭṭar) He possesses supreme sovereignty worthy of praise by others.

269. वसुदः *Vasudaḥ*

(Śankara) He gives wealth most liberally. Śankara quotes the Śruti text: 'अन्नादो वसुदानः'.

(Bhaṭṭar) Even though He possesses very high and immeasurable Aiśwaryas, He will confer even mean Puruṣārthas like wealth etc. if desired by His devotees.

270. वसुः *Vasuḥ*

(Śankara) (1) The wealth which He gives to others is Himself. (2) He who veils (covers) Himself in māyā. (3) As He lives (*vas*) in the ākāśa alone and nowhere else, He is named Vasu or Vāyu. Śankara has cited the Śruti text "He is Vasu dwelling in the atmosphere (Ākāśa)."

Bhaṭṭar quotes 'वासुदेवः सर्वम्' and states that to the wise and the spiritual He is the real wealth.

271. नैकर्मरूपः *Naikarmarūpaḥ*

(Śankara) He has many forms. Everything that is or appears is His form. Śankara quotes a Śloka of Parāśara: "All Jyotis are Viṣṇu. All the worlds are Viṣṇu. All the forms are Viṣṇu." He also quotes the śruti text: "The Lord appears manifold by His Māyā."

(Bhaṭṭar) Reference is made to the Viśwarupa form. He appears in many forms so as to make himself visible to and suit the tastes of different varieties of people.

272. बृहद्रूपः *Bṛhadrūpaḥ*

(Śankara) Great are His Avatāra forms like Varāha, Nṛsiṁha, Trivikrama etc.

(Bhaṭṭar) All space is filled by Him. Bhaṭṭar refers to Arjuna's śloka about Viśwarūpa Kṛṣṇa.

273. शिपिविष्टः *Śipiviṣṭaḥ*

(Śankara) Śipis are sacrificial animals. He dwells in them in form of sacrifice. The Śruti text says: "The sacrifice indeed is Viṣṇu." (2) Śipis are rays. He is the centre of the rays shining in brilliant luminosity. (3) 'Śi' means cold water. Śipi means the solar rays that drink cold water. The Lord resides in these solar rays and is called "Śipiviṣṭaḥ".

(Bhaṭṭar) The Gitā description in the chapter on Viśwarūpa that the whole world is filled with the dazzling rays of the Lord is given. (2) He is Śipiviṣṭa because from His skin the dazzling rays proceed as from the sun.

274. प्रकाशनः *Prakāśanaḥ*

(Śankara) He is the illuminator of all—He needs no illumination Himself.

(Bhaṭṭar) He makes His own form seen by His devotees by His grace as He did in the case of Arjuna.

ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः

275. ओजस्तेजोद्युतिधरः *Ojastejodyutidharaḥ*

(Śankara) (1) 'Ojas' is strength; 'Tejas' is valour and 'Dyuti' is luminosity. He is full of all these. (2) 'Ojas' and 'Tejas' may be two separate names. Gita-Vibūti Ślokas are cited. In that case 'द्युतिधर' would be a separate third name. 'Dyuti' means luminosity of intelligence and He is full of it.

Bhaṭṭar takes the whole of this as one name. He quotes Viśwarūpa Ślokas of Arjuna describing the dazzling cosmic Rūpa.

276. प्रकाशात्मा *Prakāśātmā*

(Śankara) He is self-luminous.

(Bhaṭṭar) His luminous Rūpas are visible even to blind people like Dhṛtarāṣṭra.

277. प्रतापनः *Pratāpanaḥ*

(Śankara) He diffuses heat and light by his Vibhūtis —sun, fire etc.

Bhaṭṭar quotes the Śloka about Viśwarūpa "Your powerful rays are dazzling and produce heat."

278. ऋद्धः *Ṛddhaḥ*

(Śankara) He is rich in Dharma, Jñāna, Vairāgya etc.

(Bhaṭṭar) He is ever full of Guṇās etc. as the ocean is full of furious waves on full-moon days.

279. स्पष्टाक्षरः *Spaṣṭākṣaraḥ*

(Śankara) He is of clear pronunciation as He is the syllable 'OM' whose Swara or rhythm is 'Uddhāta' or high.

(Bhaṭṭar) He has manifested the Vedās distinctly letter by letter with all the Swaras.

280. मन्त्रः *Mantraḥ*

(Śankara) He is all the Vedas. (2) He is described by the Veda-Mantras.

(Bhaṭṭar) He protects persons who think of and meditate on Him.

281. चन्द्रांशुः *Chandrāṃśuḥ*

(Śankara) He is cool and enervating like moon-light and brings delight to those scorched by the rays of the sun of Saṁsāra.

(Bhaṭṭar) He delights the Bhaktas removing their worries by His moon-like form.

282. भास्करद्युतिः *Bhāskaradyutiḥ*

(Śankara) He is resplendent like the sun.

(Bhaṭṭar) Ās the sun drives away darkness, He has the resplendent valour in Him to drive away Asura and Rākṣasa enemies.

अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः ।
औषधं जगतः सेतुः सत्यधर्म पराक्रमः ॥

283. अमृतांशूद्भवः *Amṛtāṃśūdbhavaḥ*

(Śankara) He is the source of the moon. The moon came out of the milk ocean when it was churned by Viṣṇu.

(Bhaṭṭar) The moon is cool and refreshing because He is born of the Lord's mind. The Sūkta text "चन्द्रमा मनसो जातः" is cited.

284. भानुः *Bhānuḥ*

(Śankara) He shines wonderfully. Other lights shine only as a reflection of His light. The Śruti text 'तमेव भान्तमनु भाति सर्वम्' is quoted.

(Bhaṭṭar) Even the sun known as Bhānu shines by His light.

285. शशबिन्दुः *Śaśabinduḥ*

(Śankara) He nourishes all beings like the moon. The Gītā Ślokaḥ "I take the form of the moon and nourish all the herbs" is cited.

(Bhaṭṭar) 'Śaśa' means 'crooked gait' (ways). 'Bindu' means the subduer. He is the subduer of men of crooked ways.

286. सुरेश्वरः *Sureśwaraḥ*

(Śankara) He is the Lord of the Devas and of those that confer good.

(Bhaṭṭar) He is the helper of good persons, as He is the chastiser of crooked persons.

287. औषधम् *Auṣadham*

(Śankara) He is the only medicine for the age-long disease of saṁsāra.

Bhaṭṭar also considers the Lord as दुःखभेषजम्".

288. जगतःसेतुः *Jagataḥsetuḥ*

(Śankara) (1) He keeps the cosmic forces within their respective limits preventing excesses. But for his control the world systems may collide and disaster and chaos may ensure.

(2) 'Setu' means bridge. He helps the crossing of the ocean of mundane existence.

(Bhaṭṭar) As 'Setu' (bridge) He divides the good and the bad and confers fruits on all according to their past merits and demerits.

289. सत्यधर्मपराक्रमः *Satyadharmaparākramaḥ*

(Śankara) He is of true Dharma and prowess. His great qualities and unlimited power are used only for the establishment of truth and righteousness.

(Bhaṭṭar) His great qualities and power are all true and not illusion. They have been praised as such by Arjuna.

भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।
कामहा कामकृत् कान्तः कामः कामप्रदः प्रभुः ॥

290. भूतभव्यभवन्नाथः *Bhūtabhavyabhavannāthaḥ*

(Śankara) He is the lord and refuge of all beings, past, present and future. 'Nātha' means not only a ruler but also to whom people go and pray for all their wants. The previous names indicate that the Lord is accessible to the prayers of His devotees.

Bhaṭṭar gives the same interpretation. He has cited a passage describing Keśava as Bhūtabhavyabhavannāthaḥ.

291. पवनः *Pavanaḥ*

(Śankara) He is the purifier. The Gita Śloka 'पवनः पवतामस्मि' is cited.

(Bhaṭṭar) He moves everywhere and at all times with the greatest speed. Vāyu (the wind-god) derives his power and speed from the Lord.

292. पावनः *Pāvanaḥ*

(Śankara) He who causes the motion (in wind etc.) The Śruti text: "From fear of Him the wind bloweth" is cited.

(Bhaṭṭar) The Lord is the great purifier. Ṛṣi Agastya tells Śri Rāma that He is the purifier of all the worlds—'पावनस्सर्वलोकानां त्वमेव रघुनन्दन'.

293. अनलः *Analaḥ*

(Śankara) (1) He gives the vital breath to creatures and makes them live. (2) 'Alam' means 'enough'. There is no enough for Him. There is no limit to His conferring benefits etc. on others.

(Bhaṭṭar) He will never be satisfied with conferring benefits on the devotees. The comparison of no limit to the firewood being consumed by fire is referred to.

294. कामहा *Kāmahā*

(Śankara) He is the destroyer of desires. He removes the worldly desires of devotees and frustrates the desires of the haters of devotees.

(Bhaṭṭar) He destroys the worldly desires of His devotees.

295 कामकृत् *Kāmakṛt*

(Śankara) He is the fulfiller of desires of people of sattvic quality. (2) He is the father of Kāma, Pradyumna.

(Bhaṭṭar) He is Himself the giver of Bhogas such as Mokṣa etc. according the desires of His devotees.

296. कान्तः *Kāntaḥ*

(Śankara) He is most lovely.

(Bhaṭṭar) He is most lovely and attractive in point of appearance and Kalyāṇa Guṇas.

297. कामः *Kāmaḥ*

(Śankara) He who is sought as most beloved.

(Bhaṭṭar) He is sought after on account of His Saulabhya (being easy of access) and Sauśīlya (amiability) qualities.

298. कामप्रदः *Kāmapradaḥ*

(Śankara) He grants all desires to His devotees.

(Bhaṭṭar) He grants all desires, big or small, permanent or impermanent, according to the devotees and their aspirations.

299. प्रभुः *Prabhuḥ*

(Śankara) He is supreme in all respects.

(Bhaṭṭar) He takes various lovely forms endearing Himself to all. The Rāmāyaṇa Śloka: 'रामः कमलपत्राक्ष सर्वसत्त्वमनोहरः' is cited.

युगादिकृद्युगावर्तो नैकमायो महाशनः ।
अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित् ॥

300 युगादिकृत् *Yugādikṛt*

(Śankara) He is the instituter of Yugas or He who started the Yugas.

(Bhaṭṭar) Here begins the enumeration of names indicating extraordinary wonderful greatness. A reference is made to the Lord in the form of a little baby lying on a banyan leaf in the deluge, with the cosmos in the belly.

The name means that the Lord starts new world creation after the deluge.

301. युगावर्तः *Yugavartaḥ*

(Śankara) He turns the Yugas.

(Bhaṭṭar) He brings about the cycle of the four Yugas with the Dharmas characteristic of each.

302. नैकमायः *Naikamāyaḥ*

(Śankara) He has many Māyās with which He carries on the wonderful cosmic creation etc. Māya is Śakti.

(Bhaṭṭar) He is the doer of wonderful actions such as sleeping as a child on a banyan leaf with the cosmos within his belly etc. The actions of the Lord are always great wonders.

303. महाशनः *Mahāśanaḥ*

(Śankara) He is the great eater as He consumes every being during the Pralaya.

Bhaṭṭar gives the same interpretation.

304. अदृश्यः *Adṛśyaḥ*

(Śankara) He is invisible to the intellect and other organs.

(Bhaṭṭar) His actions are beyond comprehension. Bhaṭṭar refers to the Śloka of Mārkaṇḍeya about his not being able to see the baby Īśwara until after a search.

305. व्यक्तरूपः *Vyaktarūpaḥ*

(Śankara) (1) He is seeble by his gross cosmic forms.

(2) To the Yogis He manifests Himself by His grace.

(Bhaṭṭar) He manifests Himself to devotees like Mārkaṇḍeya.

306 सहस्रजित् *Sahasrajit*

(Śankara) He is the conqueror of thousands of Asuras in battle.

(Bhaṭṭar) For thousands of Yugas the Lord sleeps in Pralaya and His purposes are ever successful.

307. अनन्तजित् *Anantajit*

(Śankara) He is the conqueror of innumerable beings as He through unthinkable powers excels every being in war, sports etc.

This may also be interpreted to mean that the Lord is able to win over and bring back to Himself thousands of Jivas, nay even countless Jivas. The redemption of numerous Jivas by evolving them to perfection is the aim of cosmic creation and sustenance.

(Bhaṭṭar) In the little Baby's belly the cosmos lies for ages. Nobody at any time knows His greatness. The limit of His greatness is incomprehensible.

308 इष्टः *Iṣṭaḥ*

(Śankara) He is the repository of Bliss (Ānanda). He is dear to all beings, the inner self and life of all.

(2) The Lord is propitiated through Yagñas frequently performed.

(Bhaṭṭar) *Iṣṭoviśiṣṭaḥ*—

He holds with grace all Prāṇis in his belly as a mother without any distinction.

309. अविशिष्टः *Aviśiṣṭaḥ*

(Śankara) He sits in all beings as the inner self and loves them all alike.

310. शिष्टेष्टः *Śiṣṭeṣṭaḥ*

(Śankara) He is specially dear to the *Jñānis* or He is fond of the *Jñānis*. The Gita śloka "I am extra-ordinarily dear to the Jñānī and he is also dear to me" is cited (VII-17).

(Bhaṭṭar) He is very dear to Mārkaṇḍeya and others, as the highest and ultimate goal of existence. A Mahābhārata text stating that He is a constant object of meditation to *Sātwikas* and others endowed with the knowledge of the glory and greatness of the supreme self is cited.

311. शिखण्डी *Śikhaṇḍī*

(Śankara) *Śikhaṇḍa* is the peacock's feather, which is a favourite head ornament of Kṛṣṇa, the presiding deity of the Sahasranāma. Hence the name *Śikhaṇḍī*. Yogis like Sadāśiva Brahmam have sung rapturously about it.

(Bhaṭṭar) 'Śikhaṇḍa' is interpreted as '*tejas*' (heat, light and lustre). This attribute is considered an ornament to the head of the Lord. This is symbolic of the Lord's victory in all spheres and His sovereignty The śloka of Mārkaṇḍeya "पश्यामि अमिततेजसं" (I see the Lord with glowing *splendour*) is cited. The interpretation of

Bhaṭṭar is reminiscent of Gita śloka (X-41) "Whatever being there is, endowed with grandeur, beauty or strength, know that it has sprung only from a spark of my *splendour* "तेजोंऽशसम्भवम्"

312. नहुषः *Nahuṣaḥ*

(Śankara) He binds *jivas* in *saṃsāra* by His Maya.

313. वृषः *Vṛṣaḥ*

(Śankara) (1) He showers blessings. (2) He is an incarnation of Dharma. A Mahābhāratha text mentioning that *Vṛṣa* is Dharma is cited.

(Bhaṭṭar) The overwhelmed and thrilled Mārkaṇḍeya with His bodily splendour, sweet honeyed words and *mangala guṇas*.

314. क्रोधहा *Krodhahā*

(Śankara) He dispels anger in the minds of the devotees. The name may also mean that the Lord suppresses anger. Daśaratha referred to Rāma as जितक्रोधः *(Jithakrodhaḥ)* as one who has conquered anger.

(Bhaṭṭar) From this name onwards, Bhaṭṭar sees a reference to Paraśurāma *avatāra.*

The Lord as Paraśurāma *avatāra* killed innumerable Kṣatriyas out of anger aroused by the murder of his father. The killing of the Kṣatriyas only appeased him.

315. क्रोधकृत्कर्ता *Krodhakṛtkartā*

(Śankara) He is angry with wicked men. But He is never angry with sādhus. This may also mean that He assumes anger; anger is not natural to the Lord

(Bhaṭṭar) He as Paraśurāma *avatāra* was full of anger against the Kṣatriyas. It was unappeasable.

कर्ता *Kartā*

(Śankara) He is the maker of the world. The universe is the work of Īśwara.

The two words taken together *Krodhakṛtkartā* is interpreted as the slayer of the Asuras

Bhaṭṭar has taken the root meaning as 'to cut'. He as Paraśurāma avatāra out off Kārtavīrya out of anger.

316. विश्वबाहुः *Viśvabāhuḥ*

(Śankara) The Lord supports the world by His myriad hands A śruti text that He has arms on all sides is cited.

(Bhaṭṭar) As Paraśurāma avatāra, He used His hands for ridding the world of thorns in the shape of aggressive and cruel Kṣatriyas.

317. महीधरः *Mahīdharaḥ*

(Śankara) (1) He is the bearer of earth. (2) He accepts *pūja* (worship). All pūjas to whomsoever offered, whether to a deity or man go to Him only as the ultimate innermost Ātmā of all.

(Bhaṭṭar) He supports and helps mother earth by relieving her of the load of sinners.

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपां निधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥

318. अच्युतः *Acyutaḥ*

(Śankara) He is not liable to any change. The oft quoted text 'śāśvatam śivam acyutam' is cited.

(Bhaṭṭar) Even as *avatāras* He retains his full Brahmic power, *swarūpa* and *Aiswarya.*

319. प्रथितः *Prathitaḥ*

(Śankara) He is well known as the author of creation and as the author of every action. He is immanent everywhere in every movement or action. The name refers to His omniscience.

(Bhaṭṭar) He is the store-house of *yaśas* or fame. Tara's words about Rāma. "यशसश्चैकभाजनम्" are cited here. He is the repository of all kinds of glory and fame.

320. प्राणः *Prāṇaḥ*

(Śankara) He is the sustainer of the life breath of men. The Antaryāmi Brahmaṇa says: "He sits in the Prāṇa, regulates and controls it."

(Bhaṭṭar) He is the life of devotees.

321. प्राणदः *Prāṇadaḥ*

(Śankara) He is the giver of strength to Devas (life giver). (2) He kills the life of Asuras.

Bhaṭṭar sees a reference to Kṛṣṇa *avatāra.* He gave strength to the Devas for churning the milk ocean.

322. वासवानुजः *Vāsavānujaḥ*

(Śankara) Younger brother of Indra known as Vāsava. Both are sons of Kaśyapa and Aditi.

(Bhaṭṭar) He took up *avatāra* as Kūrma to help Vāsava (Indra) by producing amṛta (nectar).

323. अपां निधिः *Apām nidhiḥ*

(Śankara) The respository of all the waters viz. the ocean. Gita text is cited here (sarvam asmi sāgaraḥ) (of lakes I am the ocean).

(Bhaṭṭar) *He was the supporter of the milk* ocean, when it was churned. In fact He was not only the supporter of the ocean but also the Mandira mountain which was used as the churning rod.

324. अधिष्ठानम् *Adhiṣṭānam*

(Śankara) The Lord is the material cause and supporter of the cosmos. The Gita text "All beings are in me" is cited.

(Bhaṭṭar) As Kṛṣṇa *avatara* He was the supporter of the Mandira mountain whirling round as the churning rod.

325. अप्रमत्तः *Apramattaḥ*

(Śankara) He is never forgetful or inattentive to His functions and in apportioning the fruits of Karma to the recipients. Kṛṣṇa explains in Gita that if He is not attentive to and active in his functions, the world system will perish.

(Bhaṭṭar) The name indicates the ever watchfulness of the Lord in protecting *His devotees The Kūrma avatāra* with the Mandira mountain churning on its back was snoring and sleeping. This was *not an ordinary* sleep but a Yoga *nidra* (sleep in which He was all attentive.

326. प्रतिष्ठितः *Pratiṣṭitaḥ*

(Śankara) He is supported by His own *mahima* or greatness.

(Bhaṭṭar) The Mandira Mountain was supported by the Lord as Kūrma *avatāra*. But the Lord supported Himself on His own greatness.

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥

327. स्कन्दः *Skandaḥ*

(Śankara) He flows as nectar of immortality. (2) He dries everything as Vāyu (wind).

(Bhaṭṭar) He dries up asuras (kills them). He is the destroyer.

328. स्कन्दधरः *Skandadharaḥ*

(Śankara) Skanda means the way of Dharma. The Lord supports the way of Dharma.

(Bhaṭṭar) The Lord supports and sustains Skanda, the Commander of the Devas. The Gita text (सेनानीनामहम् स्कन्दः) "of Generals, I am Skanda" may be remembered in this connection.

329. धुर्यः *Dhuryaḥ*

(Śankara) He sustains the burden of the entire cosmos.

(Bhaṭṭar) He is the supporter of the worlds.

330. वरदः *Varadaḥ*

(Śankara) (1) Grantor of boons, (2) As Yajamāna, the master of sacrifice He gives Dakṣiṇa (reward) in the

shape of cows etc. A śruti text that cow is *Dhakṣiṇa* is cited.

(Bhaṭṭar) He confers boons on Devas and Gods in carrying on their respective functions.

331. वायुवाहनः *Vāyuvāhanaḥ*

(Śankara) He is the supporter of Vāyus who are seven in number.

(Bhaṭṭar) He carries on the breathing of the Prāṇa Vāyu (Oxygen) of the world.

332. वासुदेवः *Vāsudevaḥ*

(Śankara) He is Vāsu as He makes everything live in Himself and envelopes everything. Deva means sporting, *conquering, working, shining, creating and moving.* A Mahābhārata text is cited: "He is Vāsu and Deva". "I am covering the whole universe and also I am residing in all beings. Hence I am called Vāsudeva." The Viṣṇu Purāṇa says: "He is everywhere; He is in everything and everything lives in Him and therefore learned men call Him Vāsudeva. All beings live in Paramātmā and the All-Self lives in all and therefore He is called Vāsudeva".

Bhaṭṭar has cited the same texts and derivations.

333. बृहद्भानुः *Bṛhadbhānuḥ*

(Śankara) Possessor of great rays. All great illumination like the sun and moon derive their light from Him. Through them He illuminates the Universe.

(Bhaṭṭar) His illuminating rays are *nitya*-permanent.

The name "Bṛhadbhanu" shows He is the greater sun, a term used by Milton, the English poet.

334. आदिदेवः *Ādidevaḥ*

(Śankara) (1) He is the cosmic cause. (2) He posseses brilliance and other attributes.

(Bhaṭṭar) Being the primary cosmic cause, He takes delight in creation, sustenance etc. of beings on earth. To Him *Līla-Vibhūtis* are like play.

335. पुरन्दरः *Purandaraḥ*

He is the tearer and demolisher of the cities (puras) of Asuras—the enemies of devotees.

The body which imprisons the soul is called *pura*. The name may also signify that the Lord is the destroyer of the bodies of the Asuras.

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः

336. अशोकः *Aśokaḥ*

(Śankara) He is devoid of sorrow etc. The afflictions are six in number.

(Bhaṭṭar) The Lord dispels śoka, (sorrow), moha (delusion etc.). The word 'aśoka' coming immediatly after 'purandara' indicating the demolition of the body prison suggests that by doing it. The Lord gives freedom from śoka, moha and other worldly afflictions.

337. तारणः *Tāraṇaḥ*

(Śankara) He enables one to cross the ocean of *samsāra*.

(Bhaṭṭar) He enables one to overcome the fears of samsāric afflictions.

338. तारः *Tāraḥ*

He relieves men from the fears of birth, old age and death. "तारयति इति तारः" The crossing of the *samsāra* synchronises with entry into Brahman. 'Tāra' means crossing and Brahman is the other shore of the *samsāric* ocean.

339. शूरः *Śūraḥ*

(Śankara) He is ever heroic and victorious (This name is an appropriate precursor of the next one).

340. शौरिः *Śauriḥ*

He is born of Śura or Vāsudeva. He is Devaki Nandana. Vyāsa's mind is evidently fixed on Kṛṣṇa. The previous śloka contains the name Vāsudeva. This name indicates that He Himself goes in search of devotees.

341. जनेश्वरः *Janeśwaraḥ*

(Śankara) Lord of men. Kṛṣṇa was not a king of any country, as a man. But as God, He was Lord of all beings.

(Bhaṭṭar) He possesses Aiśwarya (wealth) in plenty for conferring on men.

342. अनुकूलः *Anukūlaḥ*

(Śankara) He is the friend and well-wisher to all, being the self (Ātmā) of all.

Bhaṭṭar refers to His spontaneous fondness and favourableness to His devotees.

343. शतावर्तः *S'atāvartaḥ*

(Śankara) He incarnates Himself as hundred *avatāras* (from time to time) for establishing Dharma.

(Bhaṭṭar) He has a hundred *Āiśwarya* glories which will engulf everything.

344. पद्मी *Padmī*

(Śankara) He bears a lotus in his hand.

(Bhaṭṭar) Vāsudeva's rūpa (form) Is described from here. He always holds a *līlā padma* (lotus flower)

345. पद्मनिभेक्षणः *Padmanibhekṣanaḥ*

(Śankara) Has eyes like lotus.

(Bhaṭṭar) He has eyes beautiful as the lotus and whose glance will remove the misery of the devotees.

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।
महर्द्धिर्ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥

346. पद्मनाभः *Padmanābhaḥ*

(Śankara) "Nābhi" means centre, "Padmam" means the cosmic lotus. Brahman is the centre of the cosmic lotus. The Taitreya upaniṣad text calls Brahman as "भुवनस्य नाभिः" (centre of the cosmos).

(Bhaṭṭar) The navel of the Lord is lotus-like. The Lord's form is full of lotuses.

347. अरविन्दाक्षः *Aravindākṣaḥ*

He is lotus-eyed. The name "पद्मनिभेक्षणः" is indicative of *upamāna* alankāra. In this name, viz., "Lotus-

eyed", Rūpaka alankāra seems to be meant. The eye and *the lotus are identical.*

The name "Aravindākṣa" is a name by which Kṛṣṇa is frequently referred to in the Purāṇas and Itihāsas.

348. पद्मगर्भः *Padmagarbhaḥ*

(Śankara) 'Garbha' means interior; Brahman is dwelling in the interior of the lotus heart for being meditated upon incessantly. The Lord sits in the lotus heart of the upāsaka

Bhaṭṭar, while giving the above interpretation, has cited texts from the Taitreya and Chandogya upaniṣads e.g. 'दहरं पुण्डरीकं वेश्म' (Daharam Punḍarīkam veṣma).

So far the attributes and Rūpa of Vāsudeva have been dealt with. From the next name onwards, glory of his vibhūtis (manifestations) is dealt with.

349. शरीरभृत् *Śarīrabhṛt*

(Śankara) (1) He lives in the body and sustains it by carrying on the vital functions of respiration, digestion etc.

(2) He assumes various forms by his māyic power. These forms are the result of the flow of grace on His part.

(Bhaṭṭar) The Lord protects the *jīva* as His own body. A text saying: The Lord Viṣṇu protects His devotees as if they were His own body is cited.

350. महर्द्धिः *Mahariddhiḥ*

(Śankara) 'Riddhi' means *Aiśwarya* and *Vibhūti.* His 'Riddhi' is very vast although He remains within the human body. He has glorious possessions and unquestionable sovereignty. His remaining within the man's lotus heart is itself an act of great condescension.

(Bhaṭṭar) All the vast glorious possessions are kept by Him for the *Kṣema* (welfare) of the world.

351. ऋद्धः *Ṛddhaḥ*

(Śankara) The glorious possession and *vibhūtis* are an extension of Himself, and his own glorious lustre.

(Bhaṭṭar) He rejoices greatly. His children (the denizens of the cosmos) enjoy His vast possessions.

352. वृद्धात्मा *Vṛddhātmā*

(Śankara) The universal extension of His *self* is very ancient. 'Vṛddha' means old. There is no new extension.

(Bhaṭṭar) The self of Brahman is far more extensive than the cosmic extension Apparently Vyāsa has the Puruṣasūkta that "after enveloping and filling the entire cosmos, His swarūpa extends ten inches beyond" in mind.

353. महाक्षः *Mahākṣaḥ*

(Śankara) (1) He has great eyes. (2) He has many eyes. Evidently Śankara has *Sahasrākṣa Puruṣa* of Puruṣasūkta. He has a thousand or thousands of eyes.

(Bhaṭṭar) He has Garuḍa as His great Vāhana (vehicle). The next name mentions about Garuḍa.

354. गरुडध्वजः *Garuḍadhwajaḥ*

Has Garuḍa in his banner (flag)

(Bhaṭṭar) Garuda is the embodiment of the Vedas.

The Vedas are the flag of the Lord and they bring the Lord near to us in our minds. Chariot is denoted by the previous name It is appropriate that a flag must be attached to a Chariot. The flag of the Lord bears the auspicious mark of Garuda

अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान्समितिञ्जयः ॥

355 अतुलः *Atulah*

(Śankara) He has no equal. Much less could He have a better. The Svet. upanisad text "For Him whose name is the glory of the Universe, there is no likeness" is cited. The Gita text "There is no one equal to thee How then could there be in the three worlds one greater than thee?" (XI-43) is cited.

The same is the interpretation of Bhaṭṭar.

356. शरभः *Śarabhah*

(Śankara) Śara means body. He shines as the innermost Ātmā in all bodies

(Bhaṭṭar) He is the punisher of those transgressing His commands.

357. भीम *Bhimah*

(Śankara) (1) For fear of whom, Gods like Indra, Sūrya, Vāyu and Agni run about speedily carrying out their respective functions.

(2) If the prefix (अ-A) is added, the name 'Abhima' means causing no fear to those who follow the Dhārmic path.

(Bhaṭṭar) Out of fear of punishment His authority is not transgressed by the Gods. The Brahmasūtrā 'कम्पनात्' (Kampanāt) is cited (On account of trembling). The Kathopanisad text states, "The whole world, when gone forth trembles from the Breath" The whole world, including Agni, Vayu, Śūrya, Indra and so on, trembles from fear of Him

358 समयज्ञ *Samayajñah*

(Śankara) He knows the proper time for His cosmic creations and other actions (2) He knows the truth and merits of the various religious systems (3) The treatment of all as equal i e. *Samatva* is considered by God as the best worship. In the words of Prahalāda in 'Visṇu Purāṇa "To be equal in all is the worship of Achyuta"

(Bhaṭṭar) "Samaya means binding obligation and rules to men employed in service. He knows what duties should be done by His assistants, the sun, moon etc., He also knows when to give Himself away to His devotees He also knows their hour of distress so as to afford relief

359. हविर्हरि. *Havirharih*

(Śankara) He is the receiver of oblations in sacrifices He is called Yagña 'यज्ञो वै विष्णुः' (Yajño vai Visṇuh) The Gita (IX-24) says, "I am the enjoyer and the Lord of all sacrifices. (2) He is named Havis as He is worshipped through oblations The Purusa sūkta says "They

bound the Puruṣa as the sacrificial animal". (3) 'Hari' means (*a*) remover of sins, (*b*) taking the *havis* (oblation) from *Yajñas* and (*c*) possessor of charming colour.

Like Śankara, Bhaṭṭar takes the words as one name and as two separate words. He is the receiver of oblations in sacrifices. He gives himself as Havis to the devotees. He removes the obstacles occurring to the Devotees.

360. सर्वलक्षणलक्षण्य. *Sarvalakṣaṇalakṣaṇyaḥ*

(Śankara) He is known through all methods of enquiry. Everything being of His authorship, everything being filled by Him, and He being the vital part of everything and the basis of all existence, everything must point to Him as the one Reality. He is the only Truth and the only basis of all perceptions.

(Bhaṭṭar) From this name onwards Bhaṭṭar sees a reference to the Lord as Lakṣmi's *pati* (husband).

All features of beauty are full in Him. He is naturally of charming beauty. On occasions of rendering succour to the devotees, His beauty with His ornaments and weapons increases considerably and bewitches them.

361. लक्ष्मीवान् *Lakṣmivān*

(Śankara) Lakṣmi is constantly living in His bosom. She will never leave Him even for a moment and she will follow him wherever He goes. He is invariably accompanied by Her when he goes to receive the Havis.

Bhaṭṭar interprets the name as *nitya yoga* or eternal union with Lakṣmi and says that she is the mother of all and that she is always coupled with the divine form.

The previous name refers to His ornaments and weapons. Lakṣmi is His greatest ornament.

362. समितिञ्जयः *Samitiñjayaḥ*

(Śankara) He is victorious in all wars; with Lakṣmi with Him, how could he ever fail to be victorious. Lakṣmi is victory and *vice versa*, This name coming after "Lakṣmivān" suggests the above idea She is 'जयश्री' (Jayaśri).

Bhaṭṭar refers to the constant disputes between the Lord and the *jiva*, the former trying to redeem the latter and the latter always resisting and evading. He is able to win over the *jiva*, through the mediation of Lakṣmi who is *Dayā* (mercy) incarnate.

363. विक्षरः *Vikṣaraḥ*

(Śankara) He is changeless He can never be pulled down from the natural height and matchlessness in any battle. He is *avikāra*.

(Bhaṭṭar) His love for His devotees never suffers diminution. He will not forsake them when they earnestly want His help.

364. रोहितः *Rohitaḥ*

(Śankara) By His wonderful power, He sometimes assumes reddish forms.

It may refer to some of His reddish forms which He had assumed at His own will or to His incarnation as *Matsya avatāra* (fish).

(Bhaṭṭar) He is of red form like the interior of a lotus.

The Lord's joy is maximum when He redeems *jīvas* from *samsāra.* His face becomes reddish on account of His excessive joy.

365. मार्गः *Mārgaḥ*

(Śankara) (1) He is sought after by *mumukṣus* desiring release from *samsāra.*

(2) He is the way to the highest bliss *(ānanda).*

(Bhaṭṭar) He is sought after by His loving devotees.

366. हेतुः *Hetuḥ*

(Sankara) He is the material and instrumental cause of everything.

(Bhaṭṭar) He is Himself the cause *(hetu)* of the *Bhakti Mārga* referred to in the previous name.

367. दामोदरः *Dāmodaraḥ*

(Śankara) (1) He is known by means of '*Dama*' or self-control and other qualities. A Mahābhārata text: "They call Him Dāmodara as He is known by '*Dama*' or control of senses".

(2) He was tied up by means of a rope round his waist to two trees.

(3) 'Dāma' means the Worlds. As they are in His belly, the Lord is called Dāmodara.

(Bhaṭṭar) He has allowed Himself to be tied to a wooden mortar by means of a rope by *Yasoda.* This '*soulabya*' (ease of approach) quality intensifies devotion. Meditating upon this attribute, a mystic Vaiṣṇava saint went into trance for six months. The Kṛṣṇa

Karṇāmṛtam mentions that the Upaniṣad Tattva Brahman is seen tied to the *Ulūkalam* (wooden mortar).

368. सहः *Sahaḥ*

(Sankara) He is all enduring. As Kṛṣṇa, He not only bore patiently the tying with the roughest coirs but also the sarcastic remarks and laughter of the Gokula women around him.

(2) The root meaning of the word is 'to subdue opponents'. He has the ability to carry out anything He wills in spite of opposition and obstacles

(Bhaṭṭar) Same interpretation as in (1) above.

369. महीधरः *Mahīdharaḥ*

(Śankara) He is the mountain which supports the earth.

(Bhaṭṭar) He bears the burden of the earth and prevents it from falling down.

370. महाभागः *Mahābhāgaḥ*

(Śankara) 'Mahābhāga' is a term indicating the fortune of enjoying love and happiness. In the Govardhana incident, He as Kṛṣṇa ate the excellent food offered to Him.

(2) He is fortunate in His incarnations.

Bhaṭṭar refers to the *(Sowbhāgya)* (fortune) enjoyed at the hands of 16008 most loving wives each thinklng with pride that she was best loved.

Thus the name *Mahābhāga* indicates both the massive *devatā* food *bhāga* and intensive love *bhoga* from so many wives. Śankara sees *avatāra* context here. Bhaṭṭar sees it continuously running.

371. वेगवान् *Vegavān*

(Śankara) He exhibits wonderful speed and ardour in the matter of relieving distress. The Iśavasya text: "without moving an inch and without giving up his secondless unity Brahman is faster than the mind" is cited.

Bhaṭṭar refers to the speedy exhibition of wonderful and heroic exploits as a human child.

372. अमिताशन: *Amitāśana*

(Śankara) He is of insatiable appetite. The devouring of the whole universe during Pralaya is referred to here.

Bhaṭṭar refers to the massive eating of the food cooked for Govardhana *pūja* for the sake of Indra. *He quotes the wondering words of Gopās and Gopis* "देवो वा दानवो वा त्वं" (Devō vā Dānavō vā tvam) (Are you a great Devā or an Asura?)

373. उद्भव: *Udbhavah*

(Śankara) (1) From whom the whole cosmos is born. The cosmos issues from Him. He is both the instrumental and material cause.

(2) 'Bhava' means 'Samsāra'. He is beyond 'Samsāra'.

(Bhaṭṭar) By whom samsāra of devotees is destroyed. From whom Mokṣa is obtained from samsāric bonds. The text 'दामोदर बन्धहर' (Dāmōdaram Bandhaharam) is cited. If the Lord is meditated upon lovingly in the state of being tied round the belly by coirs by mother Yaśodā, He cuts asunder the *samsāric* fetters.

Although he is *aja* (unborn), He affects to be born. Although He is really no samsāri, He affects to be a *samsāri*. *Avatāras* are really beyond *janana* (birth) and *samsāra*. Kṛṣṇa has himself stated in the Gītā that by his wonderful magic power he manifests himself as born.

374. क्षोभणः *Kṣōbhaṇaḥ*

(Śankara) He causes great movement and disturbances of *prakṛti* (primordial matter) and *puruṣa* (jivas) at the time of creation. He enters into the *puruṣa* and *prakṛti* and causes them to be manifested. A Viṣṇu Purāṇa text that Hari entered into *prakṛti* and *puruṣa*, agitated and moved them into a manifested state is cited.

(Bhaṭṭar) The previous names indicate the removal of samsāric bonds of devotees. This indicates that He causes irreligious people to shake.

375. देवः *Devaḥ*

(Śankara) He who sports with creation, who wishes to conquer asuras, who affects to be born among men and animals, who shines as the self of all, who is praised by the great and holy persons, and who moves everywhere is a Deva. The Śvetasvatara mantra "There is only one 'Deva' "is cited.

(Bhaṭṭar) By the bonds of *Māyā* He ties up jīvas and makes them dance like dolls.

376. श्रीगर्भः *Srīgarbhaḥ*

(Śankara) 'Srī, here refers to the cosmos. The whole cosmos is inside Him both before and after creation.

(Bhaṭṭar) He has Lakṣmi within Him to witness and help Him in the cosmic functions.

377. परमेश्वरः *Parameśwaraḥ*

(Śankara) He is the ultimate and the greatest Lord. The Gitā text (XIII—17) that He sits alike in the hearts of all jivas is cited. Śankara suggests that the Lord is *antaryāmī* in all *jīvās*, and sits there as the sovereign Lord governing, controlling and guiding them.

(Bhaṭṭar) Because of Lakṣmi eternally with Him, He is Parameswara. Without Her, He could not have unlimited greatness The last śloka in Bālakāṇḍa of Rāmāyaṇa that Rāma shone in excessive splendour and glory in union with Sitā, as Viṣṇu, the Lord of the Devas shines by reason of His union with Lakṣmi is cited.

378. करणं *Karaṇam*

(Śankara) He is the great causal factor in the cosmic creation

(Bhaṭṭar) For reaching Him, He is Himself the most important sādhana. At every step, His aid is required and is given. 'Karaṇa' means bodily organ. The Lord's aid is required for the active co-operation of all organs.

379. कारणं *Kāraṇam*

(Śankara) He is the material cause.

(Bhaṭṭar) He is the chief agent in all activities, physical etc.

380. कर्ता *Kartā*

He is the instrumental cause and also independant *(swatantrā)*.

381. विकर्ता *Vikartā*

(Śankara) He is the creator of the wonderful cosmos.

(Bhaṭṭar) He is free from joy or sorrow, pleasure or pain. But He considers the joy or sorrow of His devotees as His own As a result, the changes in the attitude of the devotees affect Him also.

382. गहन *Gahanaḥ*

(Śankara) 'Gahana' means "hidden from view" or too wonderful to be comprehended His glorious deeds are beyond one's knowledge.

(Bhaṭṭar) His affection and compassion for devotees, thinking Himself to be 'They' are extraordinary and beyond one's thought.

He sits in our eyes, ears etc. and controls them, but He is not to be seen or heard by the ear.

383. गुह *Guhaḥ*

(Śankara) He conceals Himself by His own magic power.

(Bhaṭṭar) 'गुह' means 'to protect'. He protects the jīvas by being with them, though unseen by them. He sits as an *Antaryāmi* in the lotus heart and protects them.

384. व्यवसाय. *Vyavasāyaḥ*

(Śankara) He is distinguished by His own determination, perseverance and exertion, on account of His '*jñānamātraswarūpa*' (pure consciousness). He is never

tired of exerting Himself for the evolution of beings. Though He is invisible, He is always busy evolving beings.

Bhaṭṭar sees a reference to Dhruva, the Pole-star. The whole cosmos and the starry sky move round Him and He is the centre.

385. व्यवस्थानः *Vyavasthānaḥ*

(Śankara) (1) Everything is established in Him and moves in an orderly manner under His control.

(2) He distributes the cosmic functions between various divine agents.

(Bhaṭṭar) The divisions of time center round Dhruva-mūrti.

386. संस्थानः *Samsthānaḥ*

(Śankara) (1) He is the absorber of all during pralaya.

(2) He is the supreme goal.

(Bhaṭṭar) (1) He is the absorber of all.

(2) The Mōkṣa goal can only be had from Him.

387. स्थानदः *Sthānadaḥ*

(Śankara) He confers regions to Dhruva and others according to their Karma.

(Bhaṭṭar) He gave a most exalted place to His Bhakta Dhruva.

388. ध्रुवः *Dhruvaḥ*

(Śankara) He is unchangeably fixed and constant.

(Bhaṭṭar) (1) He pervades all and is constant.

(2) He made young Dhruva, the great Pole-star and hence the name.

389. परिधिः *Paridhiḥ*

(Śankara) He possesses the greatest aiśwaryas (rulership and possessions).

(Bhaṭṭar) Here begin the names pointing to the glorious story of Rāma which would bring back to life even the dead. 'Riddhi' is the wealth of the great mangala guṇas Rāma is a great repository of all mangala guṇas in abundance.

390 परमस्पष्टः *Paramaspaṣṭaḥ*

(Śankara) Being greater than others, He cannot be controlled by others He shines always in all splendour and greatness.

(Bhaṭṭar) His greatness is well seeable. Maṇḍōdari, wife of Rāvaṇa, saw the glory of Rāma in its true perpective and uttered thus: व्यक्तमेष महायोगी परमात्मा सनातनः (Vyaktameṣa mahāyōgi paramātmā sanātanaḥ) The first word she used was 'व्यक्तम्' (Vyaktam) which is 'स्पष्टम्' (Spaṣṭam). The words 'Mahāyōgī' and 'Paramātmā' clearly indicate that Rāmā was Parabrahman, even though he stood before Maṇḍōdari in his *avatāra* form as a human being.

391. तुष्टः *Tuṣṭaḥ*

(Śankara) He is always self-contented, being Himself full of supreme bliss (ānanda).

(Bhaṭṭar) He was immeasurably pleased to be born as a son to Dhārmika Daśarata,

392. पुष्टः *Puṣṭaḥ*

(Śankara) He is *Puṣṭa* and always full.

(Bhaṭṭar) He was full with auspicious guṇas (qualities).

(393) शुभेक्षणः *Śubhekṣaṇaḥ*

(Śankara) Of auspicious, bewitching and lovely glances (looks). Śankara is overwhelmed with devotion (Bhakti) and joy and describes the effects of the glances of the Lord.

(1) They give *Mokṣa* to seekers of Mokṣa.

(2) *Bhōga* to seekers of Bhōga (fortune).

(3) They dispel all doubts of seekers of Brahman.

(4) They remove the sins of worshippers and purify them.

(5) They cut off *Samsārik* knots as a preliminary to liberation.

(6) They destroy age-long *Karmā*.

(7) They dispel avidya finally.

Śankara apparently has in mind the Muṇḍaka Upaniṣad Text "The knots of the heart are shattered......"

Bhaṭṭar describes Rāma's eyes as (1) Cool, (2) Broad, (3) Beaming with generosity, (4) Long and lotus-like. He interprets the name in two ways (1) making Rāma, the Kartā of *Ikṣana*, the seer and (2) making Him, the object of *Ikṣanam*, the seen. To be seen by Rāma and to see Rāma is the greatest good. Vālmīki's śloka "He who is not blessed to see Rāma nor is blessed to be

seen by Rāma, will be despised by all people. Further more, he will despise himself" is cited.

394. रामः *Rāmaḥ*

(Śankara) Rāma is Nityānanda (ever blissful) and yogis delight in Him beyond measure. The Padma Purāṇa says: "The name 'Rāma' stands for the Supreme Brahman being the eternal bliss and absolute consciousness in whom yogis revel".

(2) The name may refer to *Dāsarathi* Rāma (son of Daśaratha) whose person is most enchanting.

(Bhaṭṭar) All are thrilled by the enchanting Kalyāṇa Guṇas of Rāma and they enjoy perennial delight in Him. His person is enchanting and his *guṇas* are more so. Bhaṭṭar cites a śloka of Vālmiki describing Rāma shining resplendently by his *guṇas* as the sun by his myriad rays.

395 विरामः *Virāmaḥ*

(Śankara) In whose love union people are absorbed. *Virāma* may be taken as *Laya*—absorption. It may be by yoga or by absorbing love. Even by hearing Rāma's story men's minds are absorbed in him.

(Bhaṭṭar) The ending of the great evil demons like Rāvaṇa by Rāma is referred to here. "Virāma" will mean rest. People fix their rest in Rāma. They are relieved of their sorrow being absorbed in him.

396. विरतः *Virataḥ*

(Śankara) He is an ocean of *Vairāgya* (dispassion) and is not attracted by wordly pleasures.

Bhaṭṭar refers to Rāma's renunciation of the kingdom cheerfully.

397. मार्गः *Mārgaḥ*

(Śankara) He is the only way of attaining Mokṣa. The famous *sruti* text: "There is no other way to the abode" is cited.

(Bhaṭṭar) He is sought after by great Ṛṣis like Bharadwāja

Bhaṭṭar also reads the above two names as "विरजोमार्गः which means that He is the way to become *viraja* rid of *rājasa* and *tāmasa* guṇas. He is a great purifier.

398. नेय *Neyaḥ*

(Śankara) By Vedānta *jñāna* the jiva is led to the Mokṣa state. By knowledge of Brahman, the jivas are led into him.

(Bhaṭṭar) He as Rāma makes Himself amenable to the wishes and commands of *Ṛṣis*. He seeks to be led by them

399. नयः *Nayaḥ*

(Śankara) He leads others. The leadership of the Lord is described in three ways; (1) as *mārga*, road leading to Mokṣa state; (2) as being led and commanded by the *Ṛṣis* and (3) as the leader of men.

(Bhaṭṭar) The Ṛṣis and others who throw themselves into him for refuge are protected by him.

400. अनयः *Anayaḥ*

(Śankara) He has no leader or commander.

(Bhaṭṭar) (1) There is none other than the Lord for conferring the greatest and eternal good.

(2) He cannot be lifted and carried away by enemies, like Rāvaṇa. The śloka of Vālmīki that Rāvaṇa was unable to move Lakṣmaṇa's body is cited.

401. वीरः *Vīraḥ*

(Śankara) He is a heroic warrior. Kṛṣṇa states in Gita "रामः शस्त्र भृतामहम्" (Rāmaḥ śastra bhṛtāmaham) "Of warriors I am Rāma". Apparently Kṛṣṇa echoed the words of Vālmīki.

(Bhaṭṭar) He was so heroic that he made the Rākṣasas run away in fear. Bhaṭṭar refers to the battle between Rāma and Rāvaṇa. He also cites Māricha's words. "वृक्षे वृक्षे च पश्यामि चीर कृष्णाजिनाम्बरम्" "Vṛkṣe vṛkṣe cha paśyāmi chira kṛṣṇājināmbaram"; Mārīcha saw Rāma in every tree. Rāma was a terror to Rāvaṇa and other Rākṣasas. They trembled in fear even when they thought of him.

402. शक्तिमतां श्रेष्ठः *Śaktimatāṁśreṣṭaḥ*

(Śankara) He is the mightiest of the mighty such as Brahma and others.

Bhāvabhūti calls Him *mahāvīr* in giving the name to his play "Mahāvīra charitram".

(Bhaṭṭar) He possessed invincible powers which was highly praised by the Devas. Bhaṭṭar cites the śloka of Paraśurāma at the end of Bālakāṇḍa admiring Rāma as the greatest warrior.

403. धर्मः *Dharmaḥ*

(Śankara) (1) He bears and supports the entire cosmos with a very subtle and invisible from. A *śruti* text: "This Dharma is subtle" is cited.

(2) He is worshipped by the practice of Dharma. The Rāmāyaṇa śloka 'रामो विग्रहवान् धर्मः' (Rāmō vigrahavān Dharmaḥ) (Rāma is Dharma incarnate) may perhaps be remembered in this context

(Bhaṭṭar) He supports all jīvas by conferring on them all fruits including *mokṣa* etc. Bhaṭṭar refers to the words of Lakṣmaṇa about Rāma on the battlefield "धर्मात्मा सत्यसन्धश्च रामो दाशरथिः" (*dharmātma satyasandhaśca Rāmo dāśarathiḥ*). Rāma was *dharmātmā* He also quotes a sloka which states: "The knowers of Vedas and Vedanta call Kṛṣna as *Sanātana Dharma*"

404 धर्मविदुत्तमः *Dharmoviduttamaḥ*

(Śankara) He is the greatest knower of Dharma. Dharma is only His command. The *śrutis* and *smṛtis* are an embodiment of His commands. He is the best interpreter of His own words or commands.

(Bhaṭṭar) He is far superior to the knowers of Vedas such as Vasishta, Vamadeva and Markandeya. "Just as rivers have their commingling with the seas, *sādhus* come to him eventually" so says a Rāmāyana śloka. The greatness of Rāma was such that even his *guru* and other learned people used to get their doubts and intricacies cleared from Him.

405. वैकुण्ठः *Vaikunṭhaḥ*

Both Śankara and Bhaṭṭar give the root which means restraining random movements. He brings together all things and keeps them in cohesion (unity). Both refer to the śloka in the *Śānti Parva* in Mahābhārata "I united the earth with water, water with air, and air with fire and hence the name *Vaikunṭha* to me".

Bhaṭṭar refers to the Rāmāyana śloka which states "Enchanted by Rāma's attractive beauty, their minds were engrossed in him and they therefore did not molest each other". The name is thus interpreted as magnetically attracting all to Himself and getting their minds fixed on Him as if they were *yogin's* and preventing their minds from indulging in any other activity. Bhaṭṭar also refers to the Rāmāyana śloka in Ayodhyākānda which states that the women of Ayodhyā without feeding the infants wanting to suckle, frantically followed Rāma when he went to the Dandakā forest.

Another possible meaning is that the greatest knower of Dharma referred to by the previous name practises the dharma of liberating *mumukṣu* jivas from all karmic limitations and makes them infinite. 'कुण्ठ' (Kunṭha) would mean 'limited', "Vaikunṭha" may mean "He makes jivas unlimited". Of course, He is Himself unlimited.

406. पुरुषः *Puruṣaḥ*

Both Śankara and Bhaṭṭar interpret as (1) He burns the sins of all and makes them pure. He is thus the purifying power.

Both quote Brahadāraṇyaka upanishadic text: "Because He, as the first of all, consumes all sins, He is called *Puruṣa*".

Śankara also give the meaning that he lives in the body (पुरि) (*Puri*). A śruti text "He is indeed called *Puruṣa* who lives in all beings" is cited.

Bhaṭṭar interprets the name basing it on the root 'पृ' meaning 'protecting and making full'. This inter-

pretation aptly fits in with the context of liberation of jivas by burning their *karmas* and sins

He is not only the purest of the pure but also makes others pure.

407. प्राण *Prāṇah*

(Śankara) He is the real life breath of all beings.

(2) He is the real life giver and is the cause of all respiratory movements The Visnu Purana states: "As breath, He causes motion" The *real* life is *Moksa* life The Lord confers *Moksa*

(Bhaṭṭar) He makes all to live.

408 प्राणद् *Prāṇadah*

(Śankara) He destroys the *prāna* (life breath) of beings in cosmic dissolution (*pralaya*)

Bhaṭṭar takes the root 'दा' (da) to give. He gives us life The famous Ramayana śloka of trees withering and fading when Rama was leaving Ayodhyā for Dandaka forest is cited

409 प्रणव *Pranavah*

(Śankara) (1) That which is praised. He is the praṇava. *OM* which is the best praise of the Lord. The *śruti* text says "Therefore, the devotee praises Him by OM"

(2) He who is saluted. Sanatkumāra says "As the Vedas salute Him, He is praṇava".

Lord Kṛsna says in the Gita that of all *Vedas* and *Vedaśabdas* He is *praṇava.*

Bhattar takes the word as प्रणमः (Pranamah) He makes all beings bow before Him on account of his *gunas* (attributes). The Rāmāyaṇa text: "गुणै वाश्यम् उपागतः Gunai vāśyam upāgatah) may be borne in mind in this context. His greatness causes people to bow to Him.

410. पृथुः *Pṛthuḥ*

(Śankara) The literal meaning of the word is expansion. Brahman has expanded as universe.

(Bhattar) He has glory which has spread far and wide. Texts about the glory of Rāma are cited.

Pṛthu is reckoned as an *avatāra* in Srimad Bhāgavatam.

411. हिरण्यगर्भः *Hiraṇyagarbhaḥ*

(Śankara) *Hiranya* is gold. Golden egg out of which Brahma (Hiranyagarbha) was born. He was the creator and parent of Hiranyagarbha.

(Bhattar) He is very lovely in form and is our greatest benefactor. He sits in the *garbha* (i.e. in man's heart, for easy meditation at all times A Mantravarṇa text is cited: "ध्येयः स एव विश्वात्मा" (dyeyaḥ sa Eva Viśwātmā). He should be meditated upon in the hṛdaya (heart).

412. शत्रुघ्नः (*Śatrughnaḥ*)

(Śankara) He is the destroyer of the enemies of of gods or Devas.

(Bhattar) *Kāma* (lust), *Krodha* (anger) etc. are the six internal enemies of man. The Lord sitting in the *Hṛdaya* helps His devotees in the sub-jugation of these, if earnestly prayed for. The text describing Rāma as sitting in the heart of the *yogis* and destroying the ten

indriya-headed demon (mind) personified as Rāvana by the powerful arrows of *jnana* is cited.

413 व्याप्तः *Vyāptah* (The Pervader)

(Śankara) He pervades the entire universe as the material cause and as the Reality of the universe

(Bhaṭṭar) He sits in *Hṛdaya* as *antaryāmi* with parental affection All are His children. He is well disposed to one and all

414. वायु *Vayuh*

(Śankara) He is the creator of fragrance. The Gita text, "I am the agreeable odour in earth" is cited.

(Bhaṭṭar) He himself goes in search of His devotees. Bhaṭṭar refers to Rama himself going to various *Ṛṣis* and even to such people like Sabhari and Guha

415 अधोक्षज *Adhokṣajah*

(Śankara) The Udyoga Parva (Mahabharata) says "At no time my vitality flows downward, hence I am named *Adhokṣajah*".

(2) He was born as Viraja in the middle region between the earth and heaven.

(3) He is manifested in mind if the *indriyas* are totally subdued and kept down and the innermost self allowed to shine

(Bhaṭṭar) However much He is enjoyed He never goes down or declines He is an ocean of nectar which never dries or goes down in level

Saint Saṭakopa has termed Him "Āra Amudu" in Tamil meaning "Undiminishing nectar".

416. ऋतुः *Rituḥ* (Seasons)

(Śankara) He is time in the form of Ritu. Although He is *Adhōkṣaja* and could be seen and experienced by all the senses, His glory and presence can be seen in every season, in every flower that blooms, every fruit that ripens and every plant that sprouts. *Rithu* means season. Kṛṣṇa Himself says in the Gītā that He is the spring season of all seasons.

(Bhaṭṭar) The seasons one after another gain special charms and shine with them. Bhagavān is Kāla (time) and the seasons get their beauties from Him. As seasons shine with new and charming glory, the Lord with his innumerable Kalyāṇa guṇas (auspicious attributes) will shine to His devotees. His guṇas will appear new to them every time. In this manner, the ancient seers and *ācāryas* enjoyed the *guṇas* and glories of God.

417. सुदर्शनः *Sudarśanaḥ*

(Śankar) (1) He is of good eyes. The vision of Him gives the fruit of *Mokṣa* liberation. His *darśana* is the greatest *śubham* (good)

(2) His two eyes are lovely and auspicious like lotus petals. He is easily seen by His devotees.

(Bhaṭṭar) His mere sight gives exquisite enjoyment and good blessings even to those who do not know His greatness. Bhaṭṭar refers to the description of Rāma as lovely to look at like the moon, on his entry into the forest.

418. कालः *Kālaḥ*

(Śankara) He is time, as he counts everything. Kṛṣṇa says "कालः कलयतामहम्" (X-30) *(Kālaḥ kālayatomaham)* (of those that measure, I am time).

(Bhaṭṭar) By his *guṇas,* He attracts, seizes and binds all.

419. परमेष्ठी *Parameṣṭī*

(Śankara) He is centred in His glory. He resides in the interior of the heart. A Mantrāvarṇa text "The Parameṣṭı supremely shines" ıs cited.

(Bhaṭṭar) After a very busy *avatāra* lıfe of wanderings on earth, kıllıng of Rākṣasas, and ruling of kingdoms etc, He returns to the highest abode of *Paramapada,* quittıng His former *swarūpa* (form) on earth and resides there ın all Hıs glory and splendour.

420. परिग्रहः *Parigrahaḥ*

(Śankara) (1) All round people approach Him as their saviour; (2) He is seen all round by His devotees, (3) He receıves gladly and readıly leaves, flowers, fruits and even water offered with devotion.

(Bhaṭṭar) After His *avatāra* sojourn on earth, Rāma took with him everything and everyone on earth, who could be called his *Parigrahas.* Trees, grass etc. were taken by him to *Paramapada.* This indicates in a marked degree the *souseelya* quality of Rāma.

Saint Saṭakōpa has mentioned in one of his hymns that Rāma should be meditated and worshipped more than others on account of his *souseelya* quality (amiable disposition)

421. उग्रः *Ugraḥ (the terrible)*

(Śankara) He is feared by the great divine functionaries like the sun, moon, wind, fire etc. The śruti text "By fear of Him the sun rises" is cited.

(Bhaṭṭar) This refers to the fierceness displayed in pralaya (cosmic dissolution). Bhaṭṭar sees a reference to Kalki *avatāra*.

422. संवत्सरः *Saṃvatsaraḥ*

(Śankara) He is the abode of all beings. All *Bhūtas* live in Him.

(Bhaṭṭar) He resides in the Pātāla (lowest region) as Kalki over Ādiseṣa waiting for the Pralaya. One year is the period taken by the earth for a revolution round the sun. The revolutions of the earth round the sun go on year after year under the *Ugra* (very stringent) command of the Lord.

423. दक्षः *Dakṣaḥ*

(Śankara) (1) He is extraordinarily able, clever, and quick in His actions. (2) He is clever as He manifests Himself as the cosmos.

(Bhaṭṭar) The Kalki *avatāra* is referred to here. He did away quickly with the plunderers called *Dāsyus*.

424. विश्रामः *Viśrāmaḥ*

(Śankara) He gives final rest in Himself on *Mokṣa* liberation. He brings peace to those who have fallen victims to great misery on account of *avidya* (ignorance) etc. and small miseries such as pride etc. and have plunged into the samsāric ocean.

He is the resting place in pralaya and in yoga union.

(Bhaṭṭar) He is the resting place of those who have become jaded and worn out on account of their sufferings for past sins and *Karma*. The effects of sin disappear on their approach to the Lord.

425. विश्वदक्षिण: *Viśvadakṣiṇaḥ*

(Śankara) (1) He is abler and cleverer than others; (2) He is clever in all His actions.

(Bhaṭṭar) He is benevolent even to the disobedient. He gave the world as *dakṣiṇa* (gift) in *Aśwameda* sacrifice according to Āraṇyaparva (Mahābhārata).

426. विस्तार: *Vistāraḥ*

(Śankara) All the cosmos is extended with Him. All extensions are within Him. He is beyond these extensions.

(Bhaṭṭar) For destroying the effects of *Kaliyuga* and establishing *Kṛtayuga* He propagates *Dharma* as enunciated by the Vedas.

427. स्थावरस्थाणु: *Stāvarasthāṇuḥ*

(Śankara) He is firm and motionless. Objects such as the earth, mountains etc. rest in Him.

(Bhaṭṭar) After planting Dharma firmly and laying its foundation unshakably, He rests in peace.

428. प्रमाणं *Pramāṇam*

(Śankara) He is the proof as He is the underlying principle of consciousness. The sun, moon and other lights can be proved and be evident only by *Caitanya* which is the *swarūpa* of God.

(Bhaṭṭar) He Himself differentiates and divides good and bad for the sake of all. As such, they become authoritative

429. बीजमव्ययम् *Bījamavyayam*

(Śankara) He is the root cause of all but He undergoes no change Himself.

(Bhaṭṭar) He is the seed of Dharma. It never wholly perishes It lies dormant for sometime and sprouts up again at the end of *Kaliyuga*.

430. अर्थः *Arthaḥ*

(Śankara) He is desired by all as being most pleasing and delightful.

(Bhaṭṭar) He is Himself the fruit. The text "Vāsudeva is all" is cited.

431. अनर्थः *Anarthaḥ*

(Śankara) He has no desires or wants, as He is *Pūrṇa* or full.

(Bhaṭṭar) Those who are tempted by the desire of attainment of worldly pleasures and luxuries will not consider the Lord Himself as the bestower of the greatest and most permanent fruits. Hence the name 'अनर्थः'

432. महाकोशः *Mahākośaḥ*

(Śankara) He has great coverings *(kośas)* like *annamaya, Prāṇamaya* which hide Him and compel a vigorous search inside.

(Bhaṭṭar) He has inexhaustible mines and treasures.

433. महाभोगः *Mahābhogaḥ*

(Śankara) He is most delightful to enjoy.

(Bhaṭṭar) He has varieties of *bhōgas* (enjoyments) to give to those desirous of them. The Gita text that

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one's desires are fulfilled, granted in fact by Him alone is cited.

434. महाधन *Mahādhanaḥ*

(Śankara) He has great wealth with which *Bhogas* (enjoyments) can be had.

(Bhaṭṭar) He possesses countless wealth for giving to others. The Visnu Purāṇa śloka that Marichi and others got Dharma from Him, others wealth and others pleasures and enjoyments is cited.

435. अनिर्विण्ण *Anirviṇṇaḥ*

(Śankara) He never has any want or discontent. He is always full. He never wants anything. Everything in the universe is His.

(Bhaṭṭar) He is never tired of exerting Himself for the sake of evolution and betterment of humanity. He is not discomfited by any number of failures due to the absence of response from the jivas.

436. स्थविष्ठः *Sthaviṣṭhaḥ*

(Śankara) As Virat, He appears in the gross seeable cosmic form. Although He is subtle and imperceivable, He makes Himself to be seen in His stūla gross cosmic form.

His *rūpa* (form) with Agni as head, Sun and the Moon as eyes, Earth as feet etc. is described in the Muṇḍakōpaniṣad. The superlative has been used and it suggests the sharp contrast to the subtlest and most imperceivable form of the supreme Lord.

Bhaṭṭar refers to the milky way i e. sky studded with innumerable stars. The stars are *Stūla* although the

sky is formless. A text describing *śiṁśumārākṛti.*(शिशुमाराकृति) form of divnity with stars innumerable is cited.

In the opening of 'Suka's' teaching of Bhāgavata to King Parīkṣit, the cosmic form of the Lord is described at length.

437. अभूः *Abhūḥ*

Śankara splits up the name both as 'अभू' and 'भू' The former name means that He is not really born. The cosmic form is only a manifestion. 'भूः' (Bhū) means the earth. The upaniṣads and śrutis state that the earth is Lords feet.

This name suggests that we are the Lord's feet 'भू' (Bhū)

Bhaṭṭar is thinking of *śiṁśumāra* starry from As earth, He is the support.

438. धर्मयूपः *Dharmayūpaḥ*

(Śankara) *Yūpa* is a sacrificial post to which animals are tied. As the sacrificial animals are bound in the *yūpa,* He is the resting place of all *Dharmas.* Divinity is called '*yūpa*'

(Bhaṭṭar) *Dharma* is His head. *Dharma* is everything for Him.

439. महामखः *Mahāmakhaḥ*

(Śankara) 'Makha' mean sacrifice. The *yajñas* (sacrifices), if practised with a desire for *svarga* and other rewards of pleasure and pomp will result in material enjoyment in the higher World but will involve return to *saṁsāra.* If the sacrifices are dedicated to the Lord, they themselves pave the way for *Mōkṣa* and thus

become great. This aspect has also been dealt with by Kṛṣṇa in the Gītā.

(Bhaṭṭar) Being the embodiment of Dharma, He has *yajñas* for His forms. He is popularly known as *yajña-murti*

440. नक्षत्रनेमिः *Nakṣatranemiḥ*

Śankara sees a reference to the *śiṃśumāra* starry sky. *Nemi* means the axle. The innumerable great stars revolve round the Paramātma, the centre. The Swādhyāya Brāhmaṇa in describing the *śiṁśumāra* says: 'Viṣṇu is the heart'.

Bhaṭṭar gives the same interpretation.

441. नक्षत्री *Nakṣatri*

(Śankara) He is the moon. The Gītā text "I am the moon" is cited.

(Bhaṭṭar) He is Nārāyaṇa in the centre of the śiṁśumāra *cakra* filled with stars.

442. क्षमः *Kṣamaḥ*

(Śankara) (1) He is clever in all actions. (2) He is patient like the mother. Rāmāyaṇa śloka 'क्षमया पृथिवीसमः' (Kṣamaya prithivisamah) (Rāma is equal to the earth in patience).

(Bhaṭṭar) He bears easily the burden of all the worlds.

443. क्षामः *Kṣāmaḥ*

(Śankara) He alone survives while all perish in the deluge.

(Bhaṭṭar) After the deluge, He remained with only four stars around Him. There was thus a diminution.

444. समीहनः *Samīhanaḥ*

(Śankara) The root 'ईह्' means both to desire and 'to perform'. His desire for creation and the work of creation are wonderful and are for the good of the world.

(Bhaṭṭar) In creation and other cosmic processes, He employs the cosmic agents and makes them work in accordance with His will.

445. यज्ञः *Yajñaḥ*

(Śankara) (1) All sacrifices are His form. (2) He exists as sacrifices in order to please Gods. The śruti text "The sacrifice indeed is Viṣṇu" is cited.

(Bhaṭṭar) Dhruva, the Pole Star brings about rains and fills the earth with plenty and makes big yajñas (sacrifices) possible. The *Dhruvamaṇḍalam* is called *Viṣṇu puram*. The above text has also been cited.

446. इज्यः *Ijyaḥ* (The object of sacrifice)

(Śankara) A text from Harivaṁśa is cited. "They who worship through sacrifices the *Devas* and *Pitṛs*, worship indeed Viṣṇu, the Self".

(Bhaṭṭar) He is worshipped through Indra and other Gods The Gītā śloka "Even those who worship the other Gods and are endowed with faith, worship me alone" (IX—26) is cited.

447. महेज्यः *Mahejyaḥ*

(Śankara) The great object of worship in great sacrifice. Being the greatest of the deities, who confers

Mokṣa He is to be worshipped through sacrifice with great care and devotion.

(Bhaṭṭar) Sacrifices offered to Him direct by those without any desire for rewards are considered great by Him. Such sacrifices are great as they are rewarded with the *Phalam* (fruit) of *Mokṣa.* The Gita śloka that the worshippers of the Lord who consign all their acts to Him and who muse on Him with exclusive devotion and worship are better equipped to reach their goal is cited.

448. क्रतुः *Kratuḥ*

(Śankara) A sacrificial post called *Kratu. Kratu* is also His *swarūpa* (form.)

(Bhaṭṭar) The seven soma sacrifices (Agniṣṭoma) are called *Kratus*. The Lord worshipped by them is called *Kratu.*

449. सत्रम् *Satram*

(Śankara) (1) The *Satra* is the sacrifice in which the order for assembling and congregating the learned men is given; (2) He is the protector of the good.

(Bhaṭṭar) *Satrams* are sacrifices performed by many *yajamānās* (persons instituting sacrifices) occupying a long time. The root meaning is taken as 'to sit'. The Lord sits there for a long time receiving all worship.

The names referred to above indicate the Lord as being worshipped by those engaged in *Pravṛtti* Dharma. The names that follow indicate the Lord as the refuge of those who are engaged in *Nivṛtti* Dharma.

450. सतांगतिः *Satāṁgatiḥ*

(Śankara) He is the refuge of the good For people seeking *Mokṣa*, the Lord is the only *Devata* to be resorted to. He is the only refuge.

(Bhaṭṭar) He is the giver of fruits not only to sacrifices motivated with desire for rewards but also to *sādhus* who do not desire rewards for the sacrifices but only purification of mind making them fit for Brahmic search.

451. सर्वदर्शः *Sarvadarśaḥ* (All seer)

(Śankara) He perceives directly the good and bad actions of all.

(Bhaṭṭar) He witnesses directly both *Pravṛtti* and *Nivṛtti* Dharmas.

452. विमुक्तात्मा *Vimuktātmā*

(Śankara) (1) He is always free; (2) He is free from *saṁsāra* and is the *Atmā* of all. The śruti text: "Always free He is" is cited.

Bhaṭṭar's reading of the name is "निवृत्तात्मा" (Nivṛtt-ātmā). Bhagavān as Nārāyaṇā in the Badari āśram a taught the *Nivṛtti* dharma.

453. सर्वज्ञः *Sarvajñaḥ* (All knowing)

(Śankara) The śruti text: "All this is the self" is cited.

(Bhaṭṭar) Omniscience is His natural characteristic.

454. ज्ञानमुत्तमम् *Jñānamutthamam*

(Śankara) He is supreme wisdom. His wisdom is *nitya* and unlimited and accomplishes everything. The

śruti text: "Brahman is reality, knowledge and infinity" is cited.

(Bhaṭṭar) All the highest *jñāna* (wisdom) is obtained from Brahman. He was the inculcator of *Pāñcarātra* and other śāstras.

455 सुव्रतः *Suvrataḥ* (Pure vow)

(Śankara) *Vratam* is a vow taken for a particular object and for a specific length of time. The Lord has taken the vow for the entire world, which He looks upon as His own. The vow is to save anyone who sounds the distress call seeking refuge in Him. The shelter is always open. He has power to relieve any and every distress and is eager to render any help sought. The prefix 'सु' means 'śobhanam' (beautiful and auspicious) and suggests the above ideas. Śankara refers to the oft quoted śloka in Rāmāyaṇa: He who takes refuge in me once at least and he who begs saying "Thine am I" to him I grant protection from all beings. This is my vow" Śankara is much enamoured of this promise made by Divinity and says "This is Rāma vacanam" (Rāma's declaration).

Bhaṭṭar refers to the words of Kṛṣṇa in Gitā (III-22) "In all the three worlds, where I could by mere will be present in the guise of man or *deva or anything* I choose, there is no work which I am bound to do for I am the Lord of all, for I have *nothing* which has not been gained or which I have to gain by working. Hence the sole reason why I apply myself ceaselessly to work is for the interests of the world."

456. सुमुखः *Sumukhaḥ*

(Śankara) (1) He has a beautiful face. Śankara has

cited the Viṣṇu Purāṇa śloka, His face is cheerful and beautiful, possessed of large eyes resembling lotus petals."

This may well apply to Rāma who most cheerfully and readily agreed to go to the forest. The following Rāmāyaṇa śloka explains the attitude of Rāma: "No change of mood was perceived in him—any more than in a (master) yogi who surpasses all (common) men (because of his having risen above all pairs of opposites) even though he was to retire to the woods and was renouncing soveieignty of the entire globe".

(2) He was well pleased having imparted all the vidyas to Brahma. The śruti text: He who created Brahma and imparted the vedas to him is cited.

(Bhaṭṭar) He bears a most delightful and cheerful face while observing japa and other practices.

457. सूक्ष्मः *Sūkṣmaḥ*

(Śankara) He is subtle as He is free from physical causes. The śruti text: "He is omnipresent and very subtle" is cited.

(Bhaṭṭar) The subtle unseeable rūpa (form) is vividly realised in *Nirvikalpa samādhi* by grace. *(Nirvikalpa samādhi* is the highest state of meditation in which the aspirant realises his total oneness with Brahman)

458. सुघोषः *Sughoṣaḥ*

(Śankara) Auspicious sound. (1) No *ghoṣa* (sound) is so holy and charming as Veda *ghoṣa.* The Veda *sabdas* (sounds) emanate only from Him. (2) He possesses a voice as grand as that of the cloud.

Bhaṭṭar refers to the Upaniṣad and Veda *goṣas.*

459 सुखदः *Sukhadaḥ*

(Śankara) He gives happiness to good men; (2) He takes away the happiness of vicious men.

(Bhaṭṭar) The Lord confers happiness on Dhārmic devotees.

460 सुहृत् *Suhṛt*

(Śankara) He is of such good heart that He helps others, expecting no return, even if they are unfriendly

(Bhaṭṭar) Expecting no return or acknowledgment, He is always keen on doing good to others

461. मनोहर *Manoharaḥ*

(Śankara) Being Himself unlimited Ānanda (Bliss) He attracts others A Chandogya text is cited: "He that is infinite is bliss, petty and limited cannot be blissful"

(Bhaṭṭar) He attracts others by His natural good heart and friendliness.

462 जितक्रोध *Jitakrōdhaḥ*

(Śankara) The conqueror of anger He punishes miscreants not on account of anger but for reforming them

(Bhaṭṭar) By His loveliness, He wins over even hostile people and their anger

Here Bhaṭṭar gives another set of meanings to the names beginning with "सुमुख." (Sumukha) connecting them with the context of churning the milk ocean.

The loveliness of His face delighted the demons. His real intention was 'Sūkṣma' (unintelligible) to Asuras. The Sūras and Asuras burst with noisy applause which is referred to by the name 'सुघोष' (Sughōṣa) 'सुखदः' (Sukhada) means He gave *amṛta* (nectar) for the Devas because of His affection as He is 'सुहृत्' (Suhṛt) (friend and well-wisher). *The name 'मनोहरः' (Manōharaḥ) refers to the extraordinary* Mōhini *rūpa* (form) He assumed to divert the attention of the Asuras from receiving amṛta. They were lost in the wonder of Mōhini *avatāra* and forgot for a while the angry hostility towards the Devas.

463. वीरबाहुः *Vīrabhāhuḥ*

(Śankara) By His valiant arm, He slew the enemies of Vedas and established Veda Dharma.

(Bhaṭṭar) He churned the milky ocean with His thousand mighty arms adorned with bracelets and other ornaments.

464. विदारणः *Vidāraṇaḥ*

(Śankara) He is the tearer of persons indulging in *adharmic* activity.

(Bhaṭṭar) He tears away Rahu and others at the time of churning of the ocean.

465. स्वापनः *Swāpanaḥ*

(Śankara) By His *māyā*, He produces sleep in all beings.

(Bhaṭṭar) He enchants His devotees by His smiling face and makes them forget themselves.

466. स्ववशः *Svavaśaḥ* (The Independent).

(Śankara) He is not subject to *māyā*. He is always His own master and carries cosmic functions of evolution, preservation and involution.

(Bhaṭṭar) When the Asuras were stupefied, He extended His kindness to the Sūras and enjoyed happiness, as He liked.

467. व्यापी *Vyāpī*

(Śankara) (1) He pervades the whole creation like the *Ākāśa*. The śruti text: "He is omnipresent like ether and eternal" is cited; (2) As the material cause of the cosmos, He fills it as the substratum of reality.

(Bhaṭṭar) He entered into Sūras, Asuras, Mandira rod, Vāsuki rope etc. and gave them strength during the churning of the milky ocean.

468. नैकात्मा *Naikātmā*

(Śankara) In creation He becomes innumerably many by entering into them. He has also great many *vibhūti* forms.

(Bhaṭṭar) At the time of churning of the ocean, He assumed many forms—Viṣṇu with thousand arms, Kṛṣṇa, Mōhini etc.

469. नैककर्मकृत् *Naikakarmakṛt*

(Śankara) Creation, sustenance, absorption etc. are His many functions.

470. वत्सरः *Vatsaraḥ*

(Śankara) Everything lives in Him. He is the abode of all.

(Bhaṭṭar) He sits in the hearts of men for helping them in the attainment of their *Puruṣārtas* (aspirations).

471. वत्सलः *Vatsalaḥ*

(Śankara) He is all love and affection to His devotees.

(Bhaṭṭar) The word is derived from 'वत्स' (Vatsa) (calf). The affection of the mother cow to the calf is proverbial. The name draws attention to God's over-abundant *sneha* (friendship and affection) to His devotees. He Himself will go in search of them. The famous Rāmāyaṇa śloka "विदित स हि धर्मज्ञश्शरणागतवत्सलः" (Viditaḥ sa hē dharmajñaśśaraṇāgatavatsalaḥ) is cited Rāmā is the friend of the refugees.

472. वत्सः *Vatsaḥ*

(Śankara) As a universal father, He protects all His children as a cow its calf. As father of universe all beings are His children.

(Bhaṭṭar) He has always to protect a great many *children and nourish them as a cow its calf. His affec*tion towards His children is eternal.

473. रत्नगर्भः *Ratnagarbhaḥ*

(Śankara) He has plenty of ratnas (jewels) to give His innumerable children. He is comparable to an ocean which is called *Ratnākara*. (2) As the ocean is full of ratnas (gems) He has the ratnas of innumerable beings in His womb.

(Bhaṭṭar) He abounds in great wealth for giving His devotees.

474. धनेश्वरः *Dhaneśwaraḥ*

(Śankara) He is the Lord of vast wealth.

(Bhaṭṭar) He gives wealth quickly to His devotees. 'वर' (vara) signifies quickness.

475. धर्मगुप् *Dharmagup*

(Śankara) He is the protector of Dharma. The Gītā text "धर्मसंस्थापनार्थाय संभवामि युगे युगे" (Dharma saṁsthāpanārtāya saṁbhavāmi yuge yuge) is cited. "For the establishment of Dharma, I am born from age to age."

(Bhaṭṭar) He blesses men with Dhārmic desires so as to utilise the wealth given by Him.

476. धर्मकृत् *Dharmakṛt* (The doer of Dharma)

(Śankara) Though He is above Dharma and adharma, He always observes Dharma for others to follow in the Dhārmic path.

Kṛṣṇa states in Gītā that whatever a great man does, the same is done by others as well and he sets up a standard and it is followed by the world.

(Bhaṭṭar) He makes men Dharma-minded out of grace.

477. धर्मी *Dharmī*

(Śankara) He is the supporter of Dharma.

(Bhaṭṭar) Dharma is His inseparable weapon.

478. सत् *Sat* (The existence)

(Śankara) Brahman is always *Sat*, unchanging and absolute. The Chāndogya upaniṣad text: "This indeed, O Child, was *sat*" is cited.

(Bhaṭṭar) He is *sat* as He is eternal with all *Kalyāṇa guṇas* (auspicious attributes) and as He does not at any time or place desert His devotees. He exists permanently as *Dharmaswarūpi*.

479. असत् *Asat*

(Śankara) He is also *apara* Brahman entering into creation. His form as the created world is 'asat' by itself and is not real.

480. क्षरम् *Kṣaram*

(Śankara) He is perishable, being the creator of Bhūtas. Śankara has in mind the Gītā text interpreting *kṣara* as all *bhūtas*.

481. अक्षरम् *Akṣaram* (The imperishable).

(Śankara) He is unchanging *Kūṭasta Sakṣi Ātmā*. Lord Kṛṣṇa says, "There are two persons in the world, the perishable and the imperishable—the perishable is made of all creatures and Kūṭasta is called imperishable.

Bhaṭṭar has taken the śloka as four names (1) 'सत्' (2) 'सत् अक्षरम्' (3) 'असत्' and (4) 'असत् क्षरम्' He is unchangeable in His *rūpas* or *guṇas* at all times. He is devoid of birth, decay, destruction etc.

असत् and असत् क्षरम्: To those who are not *Sādhus* and to whom He is not favourable, He inflicts misery and does not remain with them. The Lord favours *Bhaktas* (devotees) and disfavours others. He makes good men to do good actions and bad ones bad actions.

The 'Kāraṇam' and 'Kārya' aspects of the Lord have been dealt with in the previous names. As '*Kāraṇam*' (cause) ultimate, He is Akṣara (unchanging). His *Kārya* forms are kṣara (changing).

482. अविज्ञाता *Avijñātā* (The non-knower)

(Śankara) The *jiva* is knower '*Vijñātā*'—Viṣṇu who is all *jñānā* is other than the *jiva*, who has a mind and is a knower. Hence the name *Avijñātā*.

(Bhaṭṭar) He does not mind the faults of his devotees. The Rāmāyaṇa text: "उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते" (Ucyamānōspi paruṣam nōttaram pratipadyate) is cited. Even if very harsh words were spoken, Rāma would not reply. The Lord does not remember the faults of others because of his patience and forgiveness.

483. सहस्रांशुः *Sahasrāṁśuḥ* (The Thousand-rayed.)

(Śankara) The sun is known as "Thousand-rayed". He derives His illuminating power from the Lord. All the illuminating rays of sun and moon are the light of Viṣṇu. Śruti and Gītā texts are cited to show that the sun etc. derive their light from the Lord.

(Bhaṭṭar) The previous name may raise a doubt about the Lord's omniscience and all-knowledge. This name dispels the doubt. 'Amśu' means ray of knowledge. He is omniscient. What is apparently meant by the previous name is that by His omniscience, He does see the fault of His devotees but ignores or forgives them on account of His generous nature.

484. विधाता *Vidhātā* (All supporter).

(Śankara) He supports the supporters of earth like *Ādiśeṣa* (serpent), *Dig-gajas* (Cardinal-elephants) and mountains. Consequently He is the supporter of all.

(Bhaṭṭar) The punishing deities like *Yama* will not interfere with the devotees of the Lord. They say they have no jurisdiction over the devotees when the supreme Lord has excused them. They will not inflict punishments for their faults which have been condoned by the highest authority.

485. कृतलक्षणः *Kṛtalakṣaṇaḥ*

(Śankara) He is the author of the *Sāstras*. The śloka at the end of the stotra states: "The Vedas, the sāstras, the knowledge and all these are derived from Janārdhana". (2) He is the ever-existing consciousness; (3) In all beings He makes the distinction of separation in their species as well as in others; (4) The peculiar mark of Śrīvatsa on His bosom is there by His own wish and authorship.

(Bhaṭṭar) The question arises as to whether He will forgive the faults of all and if not, what is the distinction laid down by Him. He forgives the faults of only select people. Those who come to Him with friendliness saying that they want to be friends will be entitled to indulgence at His hands. The same sentiments were expressed by Rāma in regard to Rāvaṇa.

486. गभस्तिनेमिः *Gabhastinemiḥ*

(Śankara) He shines as the sun in the midst of the circle of the luminous bodies. He is the Light of lights radiating His light to all luminous bodies giving them illuminating power.

(Bhaṭṭar) The Lord has the extraordinarily luminous *Śudarśana Chakra* for the protection of His devotees.

487. सत्त्वस्थः *Sattvastaḥ*

(Śankara) He chiefly presides over the *sattva* quality which is radiant.

(Bhaṭṭar) He sits in the heart of His devotees illuminating the heart. A text of Parāsara "When Bhagavān Hari is sitting in the devotee's heart with His *cakra* and *gadha* how can any sin come into or stay in the heart?" is cited. How can darkness persist when

the sun is shining?" Yama's agents dare not approach devotees because their heart is not sinful.

488. सिंह: *Siṁhaḥ* (The Lion)

(Śankara) (1) He possesses valour like a Lion; (2) He manifested Himself as Nṛsimha *avatāra*.

The thought of Hari drives away sins as a deer runs away at the sight of a lion.

Śankara's devotion to Lord Nṛsimha makes him see Nṛsiṁha everywhere.

(Bhaṭṭar) The word 'सिंह' is derived from the root 'हिंस' which means 'to kill' or 'injure and scare away'. Yama's agents are scared away. If they come near devotees, they will be severely punished or killed.

489. भूतमहेश्वर: *Bhūtamaheśwaraḥ*

(Śankara) (1) He is the great Lord of beings; (2) Bhūta means true. In truth, He is the greatest *Iśwara* (Lord).

(Bhaṭṭar) He is the controller and Lord of all Bhūteśwaras like Brahma, Yama etc.

490. आदिदेव: *Ādidevaḥ*

(Śankara) He is primordial Deva existing by Himself and not made Deva by anyone. He is '*Ādi*' (first) through whom all beings are nourished and supported.

(Bhaṭṭar) He is the cause and creator of Devas, Yama etc.

491. महादेव: *Mahādevaḥ*

(Śankara) He is worshipped (meditated upon) by devotees through "*Ātma jñāna yoga*" forgetting everything else and hence the name.

(Bhaṭṭar) Brahma, Yama etc. are tools in His hands. He sports with them as dolls. The root word is taken to mean to sport.

492. देवेशः *Deveśaḥ*

(Śankara) He is prominently the Lord of the Devas.

(Bhaṭṭar) He is the Lord of the Gods.

493. देवभृद्गुरुः *Devabhṛdguruḥ*

(Śankara) He is the instructor of the Lord of the Devas viz. Indra; (2) He teaches *Vidyas* to Devas. 'Devabhṛd' and 'Guru' have been taken as two names.

Devabhṛt—He sustains the Devas

Guru—He is the *Guru* of Devas giving them knowledge of their duties. He is the *Guru* of Brahmadeva and gives him the knowledge of the Vedas as Hayagrīva.

494. उत्तरः *Uttaraḥ*

(Śankara) (1) He lifts up all from the ocean of *samsāra*; (2) He is the greatest. A Rig Veda text: "He is the greatest of all" is cited.

(Bhaṭṭar) He helps Brahma and others to cross the dangers from Asuras. When Brahma was robbed of the Vedas by the Asuras, He as Hayagrīva redeemed and restored them to Brahma.

495. गोपतिः *Gopatiḥ*

(Śankara) He is *Gopāla* who grazed the Gōkulam cows *in the pastures of Brindāvanam; (2) The earth is* called cow. He is the Lord of the earth (Bhūmādevi).

(Bhaṭṭar) He is the protector of Vedas.

496. गोप्ता *Goptā*

(Śankara) He is the protector of all.

(Bhaṭṭar) He is the protector of all Vidyas. A Mantravarṇa text that "He is the Īśwara of all Vidya's" is cited.

497. ज्ञानगम्यः *Jñānagamyaḥ*

(Śankara) He is attained only by *jñāna*. He is attained neither by Karma nor by the combination of *Karma* and *jñāna*.

(Bhaṭṭar) He is knowable and realisable by *jñāna* derived from the Vedas.

498. पुरातनः *Purātanaḥ*

(Śankara) He is most ancient and ever unchanging.

(Bhaṭṭar) He is eternally the illuminator and the giver of *jñāna* in every *kalpa*.

499. शरीरभूतभृत् *Śarīrabhūtabhṛt*

(Śankara) He is the *Prāṇa* which sustains the elements of the body. The word 'Purātana' followed by this name suggests that He is not a sustainer of to-day or yesterday of this body, but he has been *antaryāmī* in all bodies from time immemorial.

(Bhaṭṭar) The entire cosmos constituting *cit* and *acit* is His *śarīram* (body). He protects the cosmos as His body. A text describing Hayagrīva as such is cited.

500. भोक्ता: *Bhōktāḥ*

(Śankara) (1) He protects the body or He is the protector of the *jīva* in the body; (2) He is the

enjoyer of the greatest *Ānanda* (bliss) and wants every *jīva* to share it.

(Bhaṭṭar) As Hayagrīva, He appeared in the sacrifice of Brahmadeva in resplendent golden colour, received the Havis and enjoyed it immensely.

501. कपीन्द्रः *Kapīndraḥ*

(Śankara) (1) *Kapi* is a name of Varāha (boar). *Varāha avatāra* is popularly known as Yajña Varāha; (2) As Rāma, He is the Lord of monkeys.

(Bhaṭṭar) The Lord of monkeys who were begotten by the Devas for helping Rāma in fulfilling his *avatāra* purpose.

502. भूरिदक्षिणः *Bhūrīdakṣiṇaḥ*

He who gives large gifts in sacrifices.

To establish the importance of Dharma, He performs many sacrifices like *Aśwameda* and distributes magnificent gifts.

503. सोमपः *Sōmapaḥ*

(Śankara) (1) He takes soma juice offered in soma *yajñas* as yajña puruṣa.

(2) He drinks soma juice in soma sacrifices performed by Him.

(Bhaṭṭar) He drinks soma juice in sacrifices.

504. अमृतपः *Amṛtapaḥ*

(Śankara) (1) He drinks and enjoys His own Ātma *(Ānanda rasa)* nectar. (2) He protected the nectar obtained from the milky ocean from being taken away by the asuras and gave it to Devas and drank it Himself.

(Bhaṭṭar) (1) All *havis* given with *mantras* in sacrifices to *agni* is converted into *amṛtam* and given to Viṣṇu. Th Gītā text, "I am the enjoyer and the Lord of all sacrifices" is cited (XI—24).

(2) He gives the nectar of His *swarūpa* enjoyment to devotees here and in heaven.

505. सोमः *Somaḥ*

(Śankara) (1) He is the moon nourishing the plants.

Kṛṣṇa says in the Gītā "entering the earth I sustain all things by my vital force and becoming the sapful moon, I nourish all herbs" (XV—13).

(2) He is Lord Śiva with His consort Uma.

(Bhaṭṭar) Like the moon He is very lovely. Seeing Him is like drinking nectar. As Devas got the nectar from the milky ocean, Daśarata got Rāma as nectar.

506. पुरुजित् *Purujit*

(Śankara) He conquers many.

(Bhaṭṭar) He wins many. The oft-quoted text of Rāmāyaṇa describing Rāma as winning (1) *Lokas* (worlds) by *satyam* (truth); (2) the poor by gifts; (3) teachers by service and attention and (4) enemies by his bow, is cited.

507. पुरुसत्तमः *Purusattamaḥ*

(Śankara) The omnipresent and the best. He is 'puru' as *Viśwarūpa* and *Sattama* as He is the greatest. His form is *ananta* (endless) as also His goodness.

(Bhaṭṭar) He is ever present in great devotees like Hanumān, who are never tired of enjoying His qualities.

A śloka containing the words of Hanumān in Uttara-khāṇḍa of Rāmāyaṇa is cited. "Oh king, my friendship and *Bhakti* are ever established in you; my thoughts do not stray elsewhere". The relationship between the Lord and his *Bhaktas* is eternal.

508. विनयः *Vinayaḥ*

(Śankara) He punishes evil doers.

(Bhaṭṭar) By His extraordinary powers, He subdued Mārīcha and other cruel demons.

509. जयः *Jayaḥ*

(Śankara) He is the conqueror of all beings.

(Bhaṭṭar) He is conquered by his devotees and made their own. Rāma told the *tapasvis* in the Daṇḍaka forest that he was their humble servant and at their beck and call.

The names '*Vinayaḥ*' and '*jaya*' may also indicate that the Lord is modesty incarnate and victory incarnate

510. सत्यसन्धः *Satyasandhaḥ*

(Śankara) '*Sandha*' means '*Sankalpa*' (resolve). His *sankalpas* are truly fulfilled. The Chāndogya text:—"सत्यसङ्कल्पः" Satyasankalpaḥ (Truth is His resolve) is cited.

511. दाशार्हः *Dāśārhaḥ*

(Śankara) (1) He is the deserver of gifts; (2) He is the Lord born in the *Dāśārha* race.

(Bhaṭṭar) He is the donee and donor—the donee of other's *ātmā* and the donor of His own *Ātmā*.

512. सात्त्वतांपतिः *Sāttvatāṁpatiḥ*

(Śankara) '*Sāttvatam*' is a *tantric* work. He is the the bestower of good and protector of those that follow *tantra*, (i. e. the scripture sattvic in nature).

(Bhaṭṭar) He is the Lord of the *Sāttvatas*. (2) He is born of *Sāttvat kula* (race). The Gopis sing of Kṛṣṇa in the Gopika Gitā "Being requested by Brahma Deva, you have taken your birth in the *kula* af *Sāttvātas*.

513. जीवः *Jīvaḥ*

(Śankara) He is in the body in the form of *kṣetrajña*. The Gitā text that He is the *Kṣetrajña* in all *Kṣetras* (bodies) (XIII—2) may be remembered in this context.

(Bhaṭṭar) Individual souls are called *Jīvas*. The Lord redeems the *Jīvas* and makes them live in Him. He makes them *sātvatas* (devotees) and infuses spiritual life into them.

514. विनयितासाक्षी *Vinayitāsākṣī*

The word is taken as one name and also as two names. He witnesses the changed attitude by way of modesty in the *Jīvas*, rejoices over it and helps them towards further spiritual progress.

Vinayita means He makes *Jīvas* humble and leads them forward.

Asākṣi:—He perceives nothing outside Himself.

(Bhaṭṭar) विनयिता *(Vinayitā)*: He protects *Jīvas* as princes.

साक्षी *(Sākṣi)*: He rejoices at seeing their spiritual progress.

515. मुकुन्दः *Mukundaḥ*

(Śankara) He is the conferor of *Mokṣa*.

(Bhaṭṭar) The Upaniṣads compare the Lord sitting in the heart to *Hiraṇya nidhi* (golden treasure). The Lord sits in the heart with the intention of giving *Mokṣa* to the devotees.

516. अमितविक्रमः *Amitavikramaḥ*

(Śankara) (1) He is of immeasurable strength. (2) As Trivikrama *avatāra* His feet stretched to the ends of cosmos immeasurably.

(Bhaṭṭar) By His unlimited power He assumes various forms to charm His devotees and to enable them to worship them.

517. अंभोनिधिः *Aṁbhonidhiḥ*

(Śankara) (1) The resting place of Devas and others. A śruti saying "Devas, Men, Pitṛs and Asuras are the four *Aṁbhas*" is cited. (2) He is the ocean. Kṛṣṇa says in the Gītā: "Of lakes, I am the ocean" (X—24).

(Bhaṭṭar) Under the *pātāla* (पाताल) waters down the ocean, He is lying as a huge tortoise supporting the ocean waters. He is called Mahā Kūrma. When support was needed for the *Mandara* mountain at the time of churning of the ocean, He took the form of Kūrma *avatāra* giving support to the *mandara* mountain and preventing it from falling into the ocean.

518. अनन्तात्मा *Anantātmā*

(Śankara) He is beyond the limitations of time, space and *vastu* (substance).

(Bhaṭṭar) Over the Kūrma form, He is in the form of *Ananta (Ādiśeṣa)* and serves as a pillar for the whole world.

519 महोदधिशयः *Mahodadhiśayaḥ*

(Śankara) In the great deluge, He is lying on ocean waters

(Bhaṭṭar) At the time of deluge, He is lying stretched on the *Ananta* (Ādiśeṣa) serving as cot and bed (पर्यङ्क).

520. अन्तक *Antakah*

(Śankara & Bhaṭṭar) He is Death as He encompasses the end of all. He is the author of the deluge at the end of the world.

521. अज *Ajah*

(Śankara) He is *Kāma (Manmata)* born of Viṣṇu

Although the Lord is the author of the deluge His form is very beautiful. He is called *Manmata* of *Manmatas* (मन्मत मन्मत).

The word may mean also that the Lord is unborn.

(Bhaṭṭar) He is the first letter of the alphabet (अ) (a) and occurs as such to His devotees.

The Tamil poet, Tiruvalluvar, in his immortal work 'Tirukkural', mentions in the first couplet that the letter (अ) represents the Lord.

522. महार्ह *Mahārhah*

(Śankara) He is most fit to be honoured and worshipped '*Maha*' means '*pūja* or Worship.'

(Bhaṭṭar) He deserves to be presented with one's soul with *Praṇava* and other *Mantras*

523. स्वाभाव्य *Swābhāvyaḥ*

(Śankara) His *swarūpa* is unchangeable at all times. His natural disposition and essence does not change. He must be meditated on in His natural *swarūpa*.

(Bhaṭṭar) He is worshipped with deep love as master by devotees who are His own *Ātmā*.

524. जितामित्रः *jitāmitraḥ*

(Śankara) He conquers *Kāma* (lust), *Krodha* (anger) and other internal enemies as also external enemies such as Rāvaṇa, Kumbhakarṇa and Śiśupāla.

(Bhaṭṭar) He conquers *Kāma* and other internal enemies of His dependents.

525. प्रमोदनः *Pramodanaḥ*

(Śankara) (1) His joy is supreme by the enjoyment of His devotees of *ānanda amṛta rasa* of His self;

(2) He gives supreme delight to His devotees in their devotional practices.

(Bhaṭṭar) Just when the devotees begin to meditate upon Him, He will give supreme delight. He himself takes great delight in the devotion of His *Bhaktas* (devotees).

When *Kāma* and other internal enemies are conquered, the devotion to God springs in the mind spontaneously.

526. आनन्दः *Ānandaḥ*

(Śankara) His *swarūpa* is *ānanda* unlimited. The *śruti* text "Of this happines all other beings enjoy only a fraction" is cited.

Bhaṭṭar sees a reference to Kapila *avatāra*. He was the *guru* of His own mother whom he made a

real *jivanmukta* by His own teachings. He was in full enjoyment of Brahmānanda which He gave to His mother. The *ānanda* is beyond definite conception and expression.

527. नन्दनः *Nandanaḥ*

(Śankara) He confers happiness.

(Bhaṭṭar) He gives fullness of his *ānanda* to His devotees liberating them from *saṁsāra*.

In this connection, it may be kept in view that Vyāsa has Kapila Mahaṛṣi, Devahūti's son in mind Bhaṭṭar, as already referred to above, sees reference to Kapila avatāra from the name "Ānanda" onwards. Kapila is Devahūti Nandana, Rāma is Kausalya Nandana and Kṛṣṇa is Devaki Nandana. Kausalya did not receive any Brahmajñāna from Rāma Vāsudeva received Vedānta Upadeśa (instruction) from Nārada though not from Kṛṣṇa directly. Devahūti enjoyed the rare privilege of getting *Upadeśa* or Brahmajñana from her son.

528. नन्दः *Nandaḥ*

(Śankara) (1) The Lord is full with all delightful things. The name is also spelt as '*ānanda*'

(2) The name "*ānanda*" means that He does not delight in material pleasures and pleasures less than Brahmānanda. The Bhūma Vidya text that there cannot be any '*sukham*' (felicity) in anything less than that Infinite Universal is cited. "Where there is narrowness there will be no *sukham*".

(Bhaṭṭar) In the *mukti* region, He possesses infinite *ānanda* for giving to devotees reaching Him in that region.

529. सत्यधर्मा *Satyadharmā*

(Śankara) His *jñāna, ānanda* and *swarūpa* characteristics are always real. They are not ephemeral like worldly pleasures.

(Bhaṭṭar) "*Satyam*" means sincerity. In lifting up His devotees from *Saṁsāra* to *Mōkṣa*, He is earnest and sincere from beginning to end. Sincerity is one of His greatest virtues. He is an inseparable friend of *Jiva* ever sitting in the heart's cave.

530. त्रिविक्रमः *Trivikramaḥ*

(Śankara) (1) The three steps (strides) were in the three worlds. A śruti text that he covered the three worlds by three steps is cited

(2) He has walked over the three worlds. The Hari vaṁśa says "The sages have named the three worlds as '*Tri*' and as you walked over them all, you are named "*Trivikrama*".

By His strides as Trivikrama He gave the touch of the lotus feet to the cosmos. Although the *Vāmana* (Dwarf) Avatāra wrested from Bali his sovereignty of *all the worlds, up and below and gave them to Indra,* on whose behalf he assumed the role of beggar, He gave to Bali the blessing of His lotus feet as the third stride. Bali's head exclusively got the blessing of being crowned with the Lord, which Indra was not fortunate to have. Bali got another blessing and His *sudarśana Chakra* guarded Him in the *Pātāla.* There was thus no cunning on the part of the Lord. There was perfect sincerity and truth. Thus the juxtaposition of the names of "Satyadharma" and "Trivikrama" is significant.

One of the Vaisṇava Ālwars has expressed in one of his compositions his feelings of bitter disappointment for not having been present for receiving the blessings of the lotus feet of Vāmana at the time of the incident.

(Bhaṭṭar) A śruti text is quoted saying "Great Ṛṣis called the Vedas as 'Trı'". The Lord pervades all the three Vedas and is conveyed by them.

531. महर्षि कपिलाचार्यः *Maharṣı Kapilāchāryaḥ*

(Śankara) He was a 'great Ṛṣi' as he saw the entire Veda whereas others saw only a part of it and were named 'Ṛṣıs' Kapila taught the knowledge of pure tattva called "Sānkhya". The Vyāsa śruti says, "Sānkhya is that which inculcated the knowledge of pure Ātman". Kṛṣṇa says in the Gitā, "Of the perfected ones, I am the sage Kapila".

(Bhaṭṭar) (महर्षिः) Maharṣi—Kapilamūrti saw all the Vedas with his spiritual eye. He should be meditated upon as delivering the Vedas through his mouth.

(कपिलाचार्य)—Kapilāchārya—Kapila was an āchārya (teacher). As Āchārya He elucidated the knowledge of Brahman. His teachings as Āchārya are extensively set out in Srimad Bhāgavata.

532. कृतज्ञः *Kṛtajñaḥ*

(Śankara) He is the Universe and its soul. He is creator and the created, the manifestor and the manifested.

In this connection, the Brahmasūtra "आत्मकृते." (1–4–26) Ātmakṛteḥ may be kept in mind. The highest self is both the instrumental and material cause of the world.

(Bhaṭṭar) Vāsudeva Kapila who burnt the numerous sons of Sagara appreciated the humility of Amśuman,

the grandson of Sagara, who approached him with great reverence and was directed to solicit a boon of his choice. Kapila was pleased to confer the boon on account of the attitude of Aṁśuman, forgetting the wrongs done by his ancestors.

533. मेदिनीपतिः *Medinipatiḥ*

(Śankara) He is the Lord of Bhūmi Devi.

(Bhaṭṭar) While giving the above interpretation, Bhaṭṭar refers to the words of Brahmadeva to the Gods in *sarga* 40 in Bālakhāṇḍa of Vālmiki Rāmāyaṇa. "This Goddess Earth is a consort of the All-wise Lord Viṣṇu, the spouse of Lakṣmi (the Goddess of fortune) to whom the entire globe belongs. Assuming the form of Kapila, the same Almighty Lord incessantly supports the earth".

534. त्रिपदः *Tripadaḥ*

(Śankara) He is *Trivikrama-avatāra*. He covered the three worlds with three strides;

(1) The Cosmos consists of *(a)* Acit which is *Bhōgya*, *(b) jivas* who are *Bhōgtas* and *(c)* Iśwara, the ruler.

(2) The three letters constituting *praṇava* OM.

(3) *Varāha avatāra* having three humps.

535. त्रिदशाध्यक्षः *Tridaśādyakṣaḥ*

(Śankara) He is the master and witness of the three states (अवस्था) of consciousness of *jivas*, viz. waking, dreaming and sleeping.

(Bhaṭṭar) He was the master and protector of Brahma, Indra etc. at the time of *Pralaya*.

536. महाशृङ्गः *Mahāśṛṅgaḥ*

(Śankara) The Lord taking the form of a big *Matsya* (fish) at the time of deluge had a big bark tied to His huge horn and protected King Satyavrita and his party of *ṛṣis* and others from the danger of flooded seas and taught them the truth of Vedānta This incident is referred to here.

(Bhaṭṭar) The name is taken as referring to Varāha *avatāra* who is described by the texts as having a huge horn (शृंग) Varāha *avatāra* is addressed as *Mahāśṛṅga* and *Ekaśṛṅga*.

537. कृतान्तकृत् *Kṛtāntakṛt*

(Śankara) (1) He is the author of cosmic dissolution;

(2) '*Kṛtānta*' is the name of *Mṛtyu* who was also done away with in *Pralaya* after having used him as *sādhana* for destroying others.

(Bhaṭṭar) (1) The *Kṛtānta* here is the terrible *Hiraṇyākṣa* comparable to *Mṛtyu*. The Varāha *avatāra* tore him to pieces.

(2) *Kṛtānta* is a name for *siddhānta* The Varāha *avatāra* initiated *Varāha smṛti* and *Purāṇas* as the *siddhānta*

538. महावराह: *Mahāvarāhaḥ*

(Śankara) He is the great Boar. The size of Varāha *avatāra* was extraordinarily great so as to lift up the earth sunk deep in the ocean with the tusks.

(Bhaṭṭar) śloka from Viṣṇu Purāṇa describing Mahā varāha lifting up the earth from *Pātāla* with his tusks as a big blue mountain is cited.

539. गोविन्द: *Gōvindaḥ*

(Śankara) 'Go' means speech or maxims of *Vedānta*. The Lord can be known only by *Vedāntic* literature. The *Viṣṇutilaka* śloka states "You are Govinda as you are to be known through Vedas".

(Bhaṭṭar) 'Go' means earth. Bhaṭṭar interprets the word as referring to Varāha *Avatāra* who recovered the earth from the deep sea. A Mahābhārata *śloka* that because He recovered the lost earth He was called Govinda is cited.

540. सुषेणः *Suṣeṇaḥ*

(Śankara) He has an army of angel servants to carry on His work, cosmic creation etc.

(Bhaṭṭar) With His celestial body formed of *jñāna-ānanda* stuff, He has bands of eternal and freed angel souls and also *saṁsāric* souls to enjoy.

541. कनकाङ्गदी *Kanakāṅgadı*

(Śankara) He wears Golden armlets. They are intended to enchant the devotees.

(Bhaṭṭar) He always wears golden armlets and other ornaments. They are inseparable from Him.

542. गुह्यः *Guhyaḥ* .

(Śankara) (1) He is to be known by *Upaniṣads* containing secret *Vedāntic* doctrines.

(2) He is hidden in the *Hṛdaya* cave.

(Bhaṭṭar) His celestial form is revealed by the great *Upaniṣads*.

543. गम्भीरः *Gabhīraḥ*

(Śankara) His *Jñāna* and other great qualities are of immeasurable depth.

(Bhaṭṭar) His qualities are of immeasurable depth. Only the *Upaniṣads* understand Him in the proper perspective and not the *saṁsāric* souls.

544. गहनः *Gahanaḥ*

(Śankara) He is impenetrable as He is Himself witness to the appearance and disappearance of the three states of consciousness of the *jīvas*

(Bhaṭṭar) He is impenetrable. He is comparable to *Ratnākara* i. e. deep ocean with gems.

545. गुप्तः *Guptaḥ*

(Śankara) He is concealed deeply inside and is beyond the reach of speech and mind. A śruti text is cited "Being the hidden nature of all beings, He is not manifested."

(Bhaṭṭar) The knowledge about God has been kept as secret by great *gurus* (teachers). They would reveal it only to worthy disciples.

546. चक्रगदाधरः *Cakragadādaraḥ*

(Śankara) He is the bearer of *Cakra* and *Gada.* He is named *Cakragadādhara* as He bears the *Cakra* symbolising the mind *tatva* and the mace symbolising the *Buddhi tatva.*

The previous name suggests that the Lord is beyond speech and mind By the grace of God and the mind presiding deity *Cakra,* and the intellect presiding deity *Gada,* God can be reached.

(Bhaṭṭar) He always wears the weapons of *Cakra, Gada* etc. These weapons have their own allotted functions of creation, maintenance, destruction etc. Bhaṭṭar refers to the memorable words of Maṇḍodari while lamenting over Rāvaṇa's death on the battle-field. She addressed Rāma as "Śankhacakragadādhara". Evidently Vyāsa was so enamoured of Maṇḍodarı's description of Rāma as Cakragadādhara that he thought fit to use it as a name of the Lord.

547. वेधाः *Vedhāḥ*

(Śankara) He is the universal parent and guide of humanity.

(Bhaṭṭar) He is the eternal maker of all *vıbhūtis* and great manıfestations Bhaṭṭar shows the propriety of this name which is synonymous with *Dhātā* (maker of the world) following the prevıous name Cakragadādharaḥ by citıng the Rāmāyaṇa śloka ın whıch *Dhātā* and Cakragadādhara occur together. "तमसः परमो धाता शङ्ख चक्र गदाधरः." (Tamasa paramō dhātā śañkhacakragadādharaḥ)

548. स्वाङ्गः *Svāñgaḥ*

(Śankara) God creates and governs by Himself without any adventitious aıds *(angas)* or *sādhanas.* His wonderful śakti is potent to do any wonders without any external aıds

(Bhaṭṭar) The scrıptures which describe Lord's celestial *astras* (weapons), *Bhūṣaṇas* (ornaments) etc describe also the insignia of the Lord's cosmic sovereignty such as umbrella, *cāmara,* throne etc.

549. अजितः *Ajitaḥ*

(Śankara) Unconquered by any foe in any *avatāra* but also victorious.

Ajita is a special name of Lord Kṛṣṇa. Bhīṣma asks Śiśupāla in the Rājasūya Sacrifice whether he can cite any battle in which Kṛṣṇa did not win. The next name that follows is कृष्ण Kṛṣṇa.

(Bhaṭṭar) He is the Lord of *Vaikuṇṭha*. *Vaikuṇṭa-puri* is unconquered and is unconquerable by any enemies. Bhaṭṭar is stressing the continuity here of names referring to divine *Astras*, *Bhūṣaṇas* etc As the Vaikuṇṭa-loka is aparājita, He is certainly *ajita*.

550. कृष्णः *Kṛṣṇaḥ*

Śankara identifies this name as that of Vyāsa Himself who was called Kṛṣṇa dvaipāyana. He quotes a śloka from Viṣṇu Purāṇa where Parāsara told his pupil Maitreyi that Kṛṣṇadvaipāyana Vyāsa was no other than Nārāyaṇa himself. Śankara says in his *sūtra Bhāṣyam* that Vyāsa was an *avatāra* of Viṣṇu.

(Bhaṭṭar) He is of lovely dark colour like that of cloud. This colour is highly spoken in Varāha and other avatāras. A śloka of Kṛṣṇa in Śānti Parva of Mahābhārata explaining his own name as referring to his dark colour is cited.

551. दृढः *Dṛḍhaḥ*

Śankara interprets the word as firmly retaining the plenitude of divine powers and essence though descending into cosmos as avatāra forms.

(Bhaṭṭar) "*Dṛḍha*" means both "*stūla*" and strong. Bhaṭṭar prefers the former meaning. The Lord assumes

a gross form so as to be seen and enjoyed by the devotees.

552. सङ्कर्षणोऽच्युत: *Sankarṣanōscyutaḥ*

(Śankara) The two words have been taken as one name. "Sankarṣaṇa" means the destroyer and absorber of cosmos into Himself at the time of Pralaya. '*Acyuta*' means that though He destroys and absorbs all life into his *swarūpa*, He himself does not suffer any change. He is changeless inspite of the cosmic process of universal absorption into Himself.

Bhaṭṭar takes the two words as separate names.

सङ्कर्षण: (Sankarṣaṇaḥ)—He is the absorber of all *Cit* and *Acit* into Himself in Pralaya.

अच्युत: (*Acyutaḥ*)—Unlike Brahma, Indra, Varuṇaḥ etc. who lose thir adhıkāra seat in pralaya, Viṣṇu eternally retains his position.

553. वरुण: *Varuṇaḥ*

(Śankara) The setting sun ıs called Varuṇa as he contracts all rays wıthin himself. The śrutı text "O, Varuṇa listen to our hymn" is cited.

(Bhaṭṭar) The Lord envelops the universe. The word "Varuṇa" means "wrapping". The *Śvetāśvatara Upaniṣad* describes the Lord as the *pariveṣṭita* of the cosmos i. e. enveloping the cosmos.

554. वारुण: *Vāruṇaḥ*

(Śankara) The son of Varuṇa who may be Vaśiṣṭa or Agastya who are great *ṛṣis* in whom the Lord is present and shines. Such *ṛṣis* could be described as identical with Brahman.

(Bhaṭṭar) Varuṇa, the ocean God chooses the Lord as his beloved master and He reclines on Him in the ocean. Visṇu is therefore described as *samudra śāyee.*

Bhaṭṭar quotes the Gītā text: "तेषु चाप्यहम्" (Tesu capyaham). The Lord sits on His own beloved devotee who lends himself as a bed to the Lord like Ādiśesa.

555. वृक्ष *Vṛkṣaḥ*

(Śankara) Fixed and unmoving like a tree. The *Śvetāṣvatara* text that "Brahman, the One, is standing up to the skies like an unmoving tree" is cited.

The entire cosmos is described in the Gītā as a big *aśvatta* tree. The name 'aśvatta means perishable. The Brahman tree is ever unmoving and imperishable. It is an ever-living tree filling all *jīvas* with life. It gives cool shade for the entire cosmos to rest under.

(Bhaṭṭar) The root '*Vṛkṣa*' means giving cover. Bhaṭṭar quotes the memorable Rāmāyaṇa śloka in which Tāra describes Rāma as a cool shade-giving tree for *sādhus* to dwell in and is the unfailing and best refuge and shelter for people in extreme distress.

The dropping of ripe fruits to be tasted in joy by shelter-seeking devotees can be certainly calculated upon from the *ananta* (infinite) and endlessly expanded Brahman tree.

556. पुष्कराक्षः *Puṣkarākṣaḥ*

(Śankara) 'Akṣa' means to pervade and fill. 'Puṣkara' is a name for 'Ākāśa' (sky). The Lord expands and fills the sky.

The name coming after 'वृक्ष' is very appropriate and points to the description of the Brahman tree filling up the sky or space.

(2) 'Puṣkara' also means lotus. The Hṛdaya is described as a lotus by the Upaniṣads The term 'Hṛdaya Puṇḍarıkam' (lotus heart) is well known. Divinity is meditated upon in the Hṛdaya lotus and by its grace it unfolds itself to the devotees.

(Bhaṭṭar) The root 'Puṣ' means to nourish with affection. The nourishment brings on great development. 'Puṣkara' means giving nourishment and development. The Lord with His two lotus eyes profusely rains grace on the beloved devotees and nourishes and develops their devotion *(Bhakti)*.

557. महामना: *Mahāmanāḥ*

(Śankara) He is of great mind. The cosmic creation, involution etc. are brought about by His mere will. A Viṣṇu Purāṇa text: "He who evolves and involves the cosmos by His mind" is cited.

(Bhaṭṭar) The Lord's magnanimity and generosity are limitless and He showers His best blessings on the devotees.

558. भगवान् *Bhagavān*

Śankara has cited two texts of Parāsara containing descriptive definitions of the words 'Bhagavān' and 'Bhaga'.

(1) 'Bhaga' is the name for the fullest possession of (i) complete sovereignty, (ii) full plenitude of Dharma, (iii) limitless fame, (iv) Unlimited Laksmi (splendour), (v) total detachment and (vi) Moksa freedom. He who has all these six is Bhagavān.

(2) He is called 'Bhagavān' who knows perfectly, (i) the birth of the world, (ii) the world's absorption, (iii) coming in of the jivas, (iv) their exit, (v) what is true knowledge and (vi) what is wrong knowledge.

(Bhaṭṭar) He is lovingly adored by devotees as free from blemishes and as possessing Kalyāṇa guṇas (auspicious attributes).

Parāsara in Visṇu Purāṇa gives the meaning of the word "Bhagavān" as signifying a great 'Puṇya Puruṣa'. He gives a description of the meanings indicated by the letters 'Bha', 'Gha' and 'Va' composing the word Bhagavān.

559. भगहा: *Bhagahāḥ*

(Śankara) Destroyer of the world during *pralaya.*

Bhaṭṭar quotes Parāsara's texts explaining the word 'Bhaga' as meaning the possessian of six great qualities which were quoted by Śankara under the previous name. It is seen that there is a difference in the reading of the two quotations of the same text. 'Vīrya' has been substituted for 'Dharma' and 'jñāna' for Mokṣa in Bhaṭṭar's quotation.

560. आनन्दी *Ānandī*

(Śankara) (1) He is the embodiment of ānanda (bliss).

(2) He is rich in everything.

Bhaṭṭar reads the word as 'नन्दी' (Nandi). (1) He assumes *Vyūha* form named Sankarṣaṇa, (2) Kṛṣṇa treating Nanda as his father is Nandi, (3) Balarāma constantly *rejoices in drink. Kṛṣṇa rejoices in the company of* Gopis. Both are ever joyous.

561. वनमाली *Vanamāli*

Both interpret the word as wearer of *Vanamālā*, garland of forest flowers called *Vaijayanti* which according to Parāsara is a symbol for the elements, earth, water etc. It is called *Bhūtamālā*. Kṛṣṇa is frequently described as charmingly beautiful with the vanamālā hanging round his neck.

Bhaṭṭar says that vanamālā was worn perpetually by Kṛṣṇa and stresses the celestial fragrance of flowers.

562. हलायुधः *Halāyudhaḥ*

Both interpret the name as referring to Balabhadra whose weapon was the plough and who is an avatāra of Viṣṇu.

Bhaṭṭar has cited a text describing as auspicious the utterance of the name of Balabhadra, while beginning the operations of cultivation.

563. आदित्यः *Ādityaḥ*

(Śankara) This refers to Vāmana avatāra, the son of Aditi to Kāśyapa.

(Bhaṭṭar) "आत्+इत्यः"—Viṣṇu signified by "आत्" the first letter of the alphabet from which other letters are derived.

(2) Kṛṣṇa, son of Devaki who was Aditi in the previous birth.

564. ज्योतिरादित्यः *Jyotirādityaḥ*

(Śankara) The resplendent greater Sun residing within the Solar orb,

Bhaṭṭar says that from here onwards Nārāyaṇa is described.

The brilliant *tejas* (effulgent splendour) of Nārāyaṇa is extraordinary.

565. सहिष्णुः *Sahiṣṇuḥ*

(Śankara) He endures and is unaffected by opposite pairs like heat and cold, light and darkness etc.

Although He is constantly dwelling in the sun's orb, He is unaffected by the tremendous heat. Prahalāda describes to Hiraṇya, the Lord dwelling alike in the Sun and Moon.

(Bhaṭṭar) He forgave the wrong done by Śiva of waging a battle with Him.

566. गतिसत्तमः *Gatisattamaḥ*

(Śankara) God is the goal to be reached. That goal is the highest and the best.

(Bhaṭṭar) Nārāyaṇa *Ṛṣi* taught the best *Dharma mārga* leading to *Mokṣa* by abandoning desires

567. सुधन्वा *Sudhanvā*

(Śankara) The Lord bears the great and auspicious bow known as sāranga which according to Parāśara is a symbol for the deity representing *ahaṁkāra* from which the *indriyas* proceed.

(Bhaṭṭar) He is the bearer of the great bow which was used in the battle against enemies. A text describing the battle in which arrows fell from the bow of *Nara* is cited. *Nara* was an *avatāra* jointly with Nārāyaṇa.

568. खण्डपरशुः *Khaṇḍaparaśuḥ*

(Śankara) (1) *He has a punishing* axe. With the axe He punished His enemies during the incarnation of Paraśurāma, the son of Jamadāgni.

(2) Śankara splits the word as *akaṇḍaparaśu* which means that the *paraśu* (axe) was never worsted by enemies.

(Bhaṭṭar) In the war between Rudra and Nara (indentical with Nārāyaṇa, a joint *avatāra),* Nara struck Rudra with an axe and worsted him. He was therefore called Kaṇḍaparaśu.

569. दारुणः *Dāruṇaḥ*

(Śankara) He is terribly cruel to those who molest *sādhus* walking in virtuous paths.

(Bhaṭṭar) The Lord is fierce and terrible to the enemies of His *Bhaktas.* External enemies are the Asuras and Rākṣasas and internal enemies the Indriyas.

570. द्रविणप्रदः *Draviṇapradaḥ*

(Śankara) The Lord gives His *Bhaktas* (devotees) wealth etc. which they may desire.

Bhaṭṭar sees the beginning of the Vyāsa *avatāra* here. Vyāsa gives the wealth of the entire Vedaśāstra and their meanings to us. A text stating that Vyāsa should be meditated upon as with śastras in His left hand and the meanings of śastras in his right hand is cited.

571. दिवःस्पृक् *Divaḥspṛk*

(Śankara) The Lord is so high as to touch the skies. 'दिविःस्पृक्' is Bhaṭṭars reading. By teaching Brahma

Vidyas he teaches the secret truths about Brahman and enables us to reach Him. Brahman's truth is hidden in the *Vedānta Vidyas* and in the Highest Heaven and has to be revealed by the great *avatāra* teacher (Vyāsa) through his expositions.

572. सर्वदृग्व्यासः *Sarvadṛgvyāsaḥ*

Śankara reads this as two names and as one name. He expands at length all kinds of spiritual knowledge.

Sarvadṛk:—He sees all truths.

Vyāsa:—He arranged and divided the Vedas—The Rig Veda into 21 branches, the Yajur into one hundred and one, the Sāma Veda into a thousand and the Atharvana Veda into nine. He also divided all the Purāṇas. Hence Vyāsa means the creator.

(Bhaṭṭar) He sees other aspects of the greatness of God. Knowing the past, present and future, he arranges and divides the Vedas for the sake of clarity.

573. वाचस्पतिरयोनिजः *Vācaspatirayonijaḥ*

Śankara takes two words as one name. He is the Lord of Vidya and unborn

(Bhaṭṭar) "वाचस्पतिः". (Vācaśpatiḥ) 'Vak' means the Mahābhārata epic, the fifth Veda; Vyāsa the author of the epic is called Vācaśpati. *Ayonijaḥ*. This is also given as a name of Vyāsa *avatāra* who was born as a Saraswata as a result of Bhagavān's utterance. Vyāsa was thus not born of a woman.

574 त्रिसामा *Trisāmā*

(Śankara) The Lord is extolled by three kinds of *sāmā* known as *Deva vratas*.

(Bhaṭṭar) He is extolled by three kinds of *sāmā* known as (1) Brihat, (2) Ratantara, and Vāmadevya.

575. सामगः *Sāmagaḥ*

(Śankara) The Lord sings sāmas in joy.

(Bhaṭṭar) The Lord sings Sāmas in the exuberance of ānanda. The text "एतत् साम गायन्नास्ते" (Etat sāma gāyann-āste) is cited

576. साम: *Sāmaḥ*

(Śankara) As the Gītā says the Lord Himself is the Sāma Veda of all Vedas.

(Bhaṭṭar) The word 'Sāma' is derived from the root meaning 'to make an end of'. The Lord extirpates the sins of those who sing of Him by songs.

577. निर्वाणम् *Nirvāṇam*

(Śankara) The Lord is the *Mōkṣa* goal called *Nirvāṇa* which is the total cessation of all sorrows and the highest *ānanda* bliss

(Bhaṭṭar) To those whose sins have been totally extirpated, the Lord Himself is the leader to the final goal of the highest *ānanda.*

578. भेषजम् *Beṣajam*

(Śankara) He is the unfailing medical cure for the dreadful disease of *saṁsāra.*

(Bhaṭṭar) He is the most effective medicine for the otherwise incurable *saṁsāra* disease.

579. भिषक् *Bhiṣak*

(Śankara) He taught Brahma Vidya in the Gitā for the dreadful disease of *saṁsāra*. He is the physician of all souls. The same interpretation is given by Bhaṭṭar.

580. संन्यासकृत् *Sannyāsakṛt*

(Śankara) He has prescribed the *sannyāsa* order for ensuring *Mōkṣa* to those that embrace that order.

(Bhaṭṭar) How does he cure the *saṁsāra* disease? (1) He makes *mumukṣus* renounce all the worldly desires and helps them to cut of *rajas* and *tamas* totally. The verbal form '*kṛt*' means to cut off (2) The entrustment of the burden of saving one's soul into the hands of God by total surrender is *śaraṇāgati* or *sannyāsa* which is a most efficacious and certain cure for *saṁsāra* disease.

581. शमः *Śamaḥ*

(Śankara) (1) He teaches perfect calmness as an indispensable qualification and *dharma* for the *sannyāsin* order. A śruti text says: "The *Dharma* or duty of *sannyāsin* is calmness". (2) The Lord subdues all unruly passions.

(Bhaṭṭar) He has taught the means of acquiring *śānti* (peace) which is the subduing of desires, fear, anger etc. Kṛṣṇa says in Gitā. "Having known me as the recipient of all sacrifices and austerities, the Lord of all the worlds and the friend of all creatures he attains peace.

582. शान्तः *Śāntah*

(Śankara) He is free from attachment to sensual pleasures. A śruti text: "He is one and indivisible, actionless, calm and unperturbed" is cited.

(Bhaṭṭar) He is perfectly calm and is all peace. *Patanjali's yōga sūtra:* "In the presence of saintly men,

radiating peace all round, beasts born as enemies such as wolf and the lamb abandon all hate and embrace each other in mutual love" is cited.

583. निष्ठा *Niṣṭā*

(Śankara) All creations rest in Him in dead silence in the *pralaya* state.

(Bhaṭṭar) God and His auspicious celestial *vigrah* are the objects of *yōgic* concentration by devotees.

584. शान्तिः *Śāntiḥ*

(Śankara) The total termination of *avidya*—nescience.

(Bhaṭṭar) *Bhaktas* practising concentrated devotion lose themselves in God, forgetting all about themselves and surroundings.

585. परायणम् *Parāyaṇam*

(Śankara) The total cessation of *avidya* (nescience) indicated by the previous name is Brahman itself. *Parāyaṇam* is the final and ultimate goal, which is Brahman itself. Those who attain Brahman never return.

Bhaṭṭar interprets *'ayaṇam'* as *'sādhanam'* and interprets the name as leading on the devotee to the highest state of devotion known as *Parama Bhakti* or supreme love or devotion. The Gītā śloka saying "Having become one with God and being tranquil in spirit, he neither grieves nor desires. He regards all beings alike and will have supreme devotion to me" is cited.

586. शुभाङ्गः *Śubhāṅgaḥ*

(Śankara) He assumes lovely and beautiful forms to delight devotees and to enable them to practise *yōgic* concentration.

(Bhaṭṭar) He assumes lovely forms for enchanting His devotees and for helping their *yōga* concentration. God Himself gives *śakti* (mental and spiritual strength) for attaining the goal

587. शान्तिदः *Śāntidaḥ*

(Śankara) He is the giver of peace free from love and hatred.

(Bhaṭṭar) (1) When *Bhakti yōga* is completed, He confers 'सायुज्य' *(Sāyujya)* (union with Himself), putting an end to *saṁsāric* ills (2) Getting a vision of the Highest Self, one attains the highest peace.

588. स्रष्टा *Sraṣṭā*

(Śankara) He created in the beginning *jīvas* with bodies. The mention of this name just after the previous name indicating the conferring of eternal *mōkṣa* peace shows that the purpose of creation is to evolve souls into perfection.

(Bhaṭṭar) Having freed deserving souls, He begins creation anew with intention to evolve more unfreed souls into perfection

589. कुमुदः *Kumudaḥ*

(Śankara) The Lord rejoices in the work of evolution carried on by Him in the cosmos. The word '*Ku*' means 'earth' and '*mud*' 'rejoicing'. He rejoices in His cosmic evolution.

(Bhaṭṭar) He distributes *Bhōgas* (joys) to the men on earth according to their deserts and rejoices over it.

590. कुवलेशयः *Kuvaleśayaḥ*

(Śankara) (1) He lies down on a couch in the ocean surrounding the earth. '*Ku*' is earth and '*vala*' is water. (2) '*kuvalā*' is the name of serpents which crawl on their bellies on earth. This name indicates Ādiśeṣa, the great serpent which is used by the Lord as a couch. (3) The name may mean Takṣaka the serpent that lived in a *badari* fruit which according to the curse of a *Ṛṣi* bit the King Parikṣit. The Lord has Takṣaka for His *Vibhūti.*

(Bhaṭṭar) The Lord controls and rules all *jīvas* crawling between earth and heaven.

591. गोहितः *Gōhitah*

(Śankara) (1) Lover and saviour of Cows and Cowherds by such miraculous deeds as lifting up Gōvardhana mountain for protection against unceasing torrential rains showered by the angry Indra. (2) '*Go*' is the name of the earth whose load of sinners has been removed by Kṛṣṇa.

(Bhaṭṭar) 'G*o*' is the created cosmos in which various *jīvas* are brought in for enjoyment for the fruits of their *karma.* The Lord sows the seeds of creation in the cosmic womb.

592. गोपतिः *Gōpathiḥ*

(Śankara) He is the Lord of the earth,

(Bhaṭṭar) He is the Lord of 'svarga', '*Go*' being the region in which enjoyment is had for *Puṇya* (pure and holy) deeds.

593. गोप्ता *Gōptā*

(Śankara) (1) He is the world protector; (2) He conceals Himself into His creations by his mayic power.

(Bhaṭṭar) He is the protector of the *saṁsāra* wheel in which souls enjoy the fruits of *karma*.

594. वृषभाक्षः *Vṛṣabhākṣaḥ*

(Śankara) He has for his eye *Dharma* which rains the desired fruits on people practising *Dharma*.

(Bhaṭṭar) *Vṛṣabha* is *Dharma* which rains desired fruits. *Akṣa* is the axle of the *saṁsāric* wheel referred to in the previous name. God is therefore the axle of cosmic *Dharma-Cakra*.

595. वृषप्रियः *Vṛṣapriyaḥ*

(Śankara) (1) He is the lover of *Dharma*. (2) He is *Dharma* itself.

(Bhaṭṭar) He is the lover of *Dharma*, practised by men. *Dharma* means what is commanded by the Lord as dear to Him. *Dharma* refers to *pravṛtti Dharma* and *Nivṛtti-Dharma*. The fruits of *Dharma* also emanate from Him. The Brahmasūtra "फलमत उपपत्त" *(Palamata upapatte)* is cited. All fruits are the effect of the grace of the all-knowing Brahman.

596. अनिवर्ती *Anivarti*

(Śankara) He does not turn back from battles between Devas and Asuras (without victory). Evidently Śankara has in mind Vālmiki's śloka describing Rāma as never returning from battle without victory. (5) The previous name states that *Dharma* is dear to God. This means that God never turns away from *Dharma*.

(Bhaṭṭar) Those who devote themselves to *Pravṛtti-Dharma* with the desire of enjoying *swarga* etc. are given what they want but they are kept within the *saṁsāric*

circle. The Lord will not liberate practisers of the above category of *Dharma* from *saṁsāra.*

The Gītā śloka that the practiser of *Kāmya Karma* desiring fruits goes to the moon etc. by the *Dhūma mārga* and comes back is cited. The Brahmasūtra 'कृतात्ययेऽनुशयवान्' (2–1–8) (Kṛātyayeṣnuśayanān) is cited. On the exhaustion of the *Karmas* the self returns to this world with a remainder of the *Karmas* whose fruits he has not enjoyed.

597. निवृत्तात्मा *Nivṛttātmā*

(Śankara) Naturally God's mind is never attached to material pleasures.

(Bhaṭṭar) He has as His devotees persons who practise *Dharma* without any desire for worldly fruits which is the way to *Nivṛtti Dharma* viz. disinterested action.

598. सङ्क्षेप्ता *Saṁkṣeptā*

(Śankara) He contracts the wide world into Himself at the time of *pralaya.*

(Bhaṭṭar) The Lord causes the shrinking of the *jñāna* faculty of practisers of *Pravṛtti Dharma.* A text saying that the knowing faculty of the *jivas* not following the *Vedānta jñāna* goal is enveloped by *avidya* is cited.

599. क्षेमकृत् *Kṣemakṛt*

(Sankara) He protects devotees by enabling them to preserve securely what they have been blessed with.

(Bhaṭṭar) In the case of practisers of *Nivṛtti Dharma* he frees them from the shrinkage of their *jñāna* faculty and widens the horizon of their spiritual knowledge.

600. शिवः *S'ivaḥ*

(Śankara) By the very thought of His name, He purifies the thinker.

(Bhaṭṭar) He confers prosperity on the practisers of *Dharma*—whether of *Pravṛtti* or *Nivṛtti* nature. Of course, He blesses the practisers of *Nivṛtti Dharma* with more and more spiritual progress and prosperity.

(2) The Lord rules in the *Loka* of the *Pitṛs*;

(3) The Lord is favourable to those who are god-minded and unfavourable to others.

601. श्रीवत्सवक्षाः *S'rīvatsavakṣāḥ*

(Śankara) The Lord has in His bosom a very auspicious mole called *S'rīvatsa.*

(Bhaṭṭar) Here begin names which establish the auspicious (शिवः) (Śiva) nature of Viṣṇu.

The Lord bears in His bosom the *mangala* mole called *S'rīvatsa* as He bears there Lakṣmi, the repository of all good.

602. श्रीवासः *S'rīvāsaḥ*

(Śankara) Lakṣmi never leaves His bosom. She dwells there eternally.

(Bhaṭṭar) Lakṣmi perpetually dwells in Him. His bosom is a *Kalpaka* forest for Lakṣmi to sport therein.

603. श्रीपतिः *S'rīpatiḥ*

(Śankara) When the milk ocean was churned for getting nectar, Lakṣmi came out of it and setting aside all Gods and Sūras assembled there, she chose Viṣṇu

as her husband, garlanded Him and went into His bosom. The name indicates that occasion of Lakṣmi's choice and wedding.

(2) He is the Lord of Śrī Parāśakti. A śruti text: "The supreme Śakti of Him is declared to be various" is cited.

(Bhaṭṭar) The Lord and His consort are alike in nature, conduct, aims, beauty etc. A text: "*Bhūmi* (earth) and *Śrī* are His consorts and Viṣṇu's wife rules over the cosmos" is cited. Reference is also made to the Rāmāyaṇa śloka in the Sundarakhāṇḍa "तुल्यशीलवयोवृत्ताम" (Tulyaśīlavayōvṛttāma). According to Hanumān, Rāma and Sīta match each other in age, beauty, *guṇas* and in all respects.

604. श्रीमतांवरः *Śrīmatāṁvaraḥ*

(Śankara) The greatest among those possessing immortal '*Śrī*' viz. the mastery of the three Vedas—Rig, Yajur and Sāma. He is greater than Brahmadeva who is the father of vedic instruction in the created world. A vedic text: "Rig, Yajur, Sāma vedas are real and imperishable wealth to the good" is cited.

(Bhaṭṭar) He is the perpetual recipient of the graceful looks of Śrī Lakṣmi and He is therefore the greatest among the objects of her graceful looks *(Kaṭākṣams)*.

605. श्रीदः *Śrīdaḥ*

(Sankara) The Lord gives plenty of all kinds of wealth to His devotees.

A large number of names beginning with '*Śrī*' are studded together. This clearly indicates the infinite

esteem in which Vyāsa holds Lakṣmi and the untold benefits issuing to the World from Her association with the cosmic Lord.

(Bhaṭṭar) The Lord gives Lakṣmi perpetually His blessings and ever increasing love. She was given the name '*Śrī*' on account of Her association with Him.

Parāsara's text that Viṣṇu's Śrī (Lakṣmi) never leaves Him and their association is eternal is cited. Rāmāyaṇa texts that Rāma and Sītā are inseparable from each other have also been cited.

606. श्रीशः *Śrīśaḥ*

(Śankara) He is the Lord of Śrī Devi (Lakṣmi).

(Bhaṭṭar) The name is interpreted in two ways (1) The Lord is the fountain source of all greatness and splendour of Lakṣmi; (2) The Lord has *Śrī* for His Controller and Ruler. She is Īśwari of the *Īśvara* of cosmos The compound of '*Śrīśa*' may be split up '*Īśa*' of '*Śrī*' or having '*Śrī*' for His '*Īśa*'.

607. श्रीनिवासः *Śrīnivāsaḥ*

(Śankara) The Lord gladly dwells perpetually in men of greatness.

(Bhaṭṭar) Like the *Kalpalatā* creeper encircling a Kalpaka tree, Lakṣmi always twines herself round Him like a prop.

608. श्रीनिधिः *Śrīnidhiḥ*

(Śankara) All the wealth of energies abide in Him.

(Bhaṭṭar) As a precious stone is kept in a golden box, Lakṣmi is treasured in Him.

609. श्रीविभावनः *Śrīvibhāvanaḥ*

(Śankara) She confers on men various kinds of *Śrī* (wealth) according to their past *karma*.

(Bhaṭṭar) His glory and splendour are due to His association with her. The words of Mārīcha to Rāvaṇa "The *Tejas* of Rāma is unfathomable because he is the Lord of Janaka's daughter" are referred to in this context.

610. श्रीधरः *Śrīdharaḥ*

(Śankara) The Lord gloriously bears on His bosom *Śrī* (Lakṣmi) the mother of all beings. He bears Her ever to His glory as naturally as a diamond its lustre, as a flower its fragrance, as the moon its luminous light and as the nectar its insatiable sweetness. A text cited states: "He cannot be without her in the same way as he cannot be without his spotless reputation".

611. श्रीकरः *Śīkaraḥ*

(Śankara) He confers Lakṣmi (wealth) on devotees who think of or praise or worship Him.

(Bhaṭṭar) As in *Paramapada* her form is exactly a match for the Lord's matchless *Vigrdh*, He makes her forms in *avatāra* descents *Vyūha*, *Vibhava* etc. exactly suitable to His arm.

A Parāsara text: "When He descends as a Deva, she is a Devi; When He descends as a man, she is a woman is cited.

612. श्रेयः *Śreyaḥ*

(Śankara) He is Himself imperishable *ānanda* which is the highest good one can aspire to The *swarūpa* of the Lord itself is all *ānanda*.

613. श्रीमान् *Śrimān*

(Śankara) He is the repository of all kinds of wealth.

(Bhaṭṭar) श्रेयः श्रीमान् *(Śreyaḥ śrīmān)* The two names are taken together Lakṣmi who is depended on for all kinds of good is eternally attached to her Lord. Various texts are cited: "Jānaki of Mithila is pleased and pacified by one *Namaskāra*" (obeisance). "This Sitā has the power to protect you *(Rākṣasas)* from dangers however terrible". "She is the giver of *Mōkṣa* release from *saṁsāra*". "From whom (Lakṣmi) we can get gold, cows, horses and servants" and "Lakṣmi accompanied by her Lord in *avatāras* into the world is most bountifully generous".

614. लोकत्रयाश्रयः *Lōkatrayāśrayaḥ*

(Śankara) He is depended upon for help by all the worlds. The putting of the name after 'श्रीमान्' *(Śrīmān)* suggests that because of Lakṣmi's association with Him He is accessible to all.

(Bhaṭṭar) In company with *Śrī*, the mother of the world, the father is accessible to all.

615. स्वक्षः *Swakṣaḥ*

(Śankara) He has two eyes resembling smiling and lovely lotuses. The text: "Like the *Puṇḍarīka* lotus are His two eyes" is in Śankara's mind.

(Bhaṭṭar) The Lord has excellent eyes to enjoy fully the loveliness of Lakṣmi. The Lakṣmi context is continuing still"

616. स्वङ्गः *Swangaḥ*

(Śankara) The Lord's limbs are extremely lovely.

A śruti text says: "From top to toe the entire body of the Lord is extremely charming and beautiful.

(Bhaṭṭar) His body is exceedingly charming like that of Lakṣmi.

617. शतानन्दः *Śatānandaḥ*

(Śankara) The Lord's *ānanda* is immeasurable. Men and Devas enjoy only a fraction of it. Their enjoyment is but a drop in the ocean of Brahmānanda. A śruti text: "Of this *ānanda* all other beings enjoy only a part" is cited.

(Bhaṭṭar) The mutual love between the Lord and Lakṣmi increases boundlessly in greater and greater proportion.

618 नन्दिः *Nandiḥ*

(Śankara) He is the embodiment of the highest bliss His celestial body is such.

(Bhaṭṭar) The Lord enjoys more joy *(ānanda)* in company with Lakṣmi everywhere.

619 ज्योतिगणेश्वरः *Jyotigaṇeśwaraḥ*

(Śankara) He is the Lord of all luminous bodies. The śruti text: "When He shines, all others shine after Him" is cited.

(Bhaṭṭar) He is the beloved master of the eternal angels called *Nityasuris—Ananta, Garuda, Viśvakṣeva* etc. who eternally serve the divine couple.

620 विजितात्मा *Vijitātmā*

(Śankara) He has complete control over His mind.

(Bhaṭṭar) Now begins a series of names showing the wonderful *sauśīlya guṇas* of the Lord rising to maximum heights. "*Ātma*" means the Lord's own self. He allows Himself to be conquered by his *Bhaktas* (devotees) so as to place Himself at their disposal. He is so very pliable in their hands and yields to their desires.

The coming of the *sauśīlya* quality names after those relating to the greatness of the divine couple indicates that the Lord in spite of His greatness forgets it in the case of His devotees with whom he moves on equal or inferior terms.

621. अविधेयात्मा *Avidheyātma*

(Śankara) The Lord is not controllable by others. He is the master over everyone.

Bhaṭṭar reads this name as *Vidheyātmā*. He takes pleasure in yielding to the fond wishes of His devotees. The command of Arjuna on the battle-field of Kurukṣetra "सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत" (Senayorubhayormadhye ratham sthāpaya me'cyutaṁ). "Draw up my chariot, Kṛṣṇa between the two armies" was instantly carried out by Kṛṣṇa.

622. सत्कीर्तिः *Satkīrtiḥ*

(Śankara) The glory of the Lord is absolutely true and real. The reputation conveyed by the śrutis is absolutely true. There is no exaggeration.

(Bhaṭṭar) By His *sauśīlya guṇa* indicated by the preceding name, His reputation among *Bhaktas* on

account of His great condescending quality is high and wholly true. This can be confidently asserted without any fear of contradiction. Whatever is stated by way of describing the Lord's greatness truly exists but it is impossible to describe wholly and truly His greatness nor is it possible to say anything about Him which may be called exaggeration.

623. छिन्नसंशयः *Chinnasaṁśayaḥ*

(Sankara) The Lord sees everything first hand by His intelligence to which everything is self-evident and he cannot therefore have doubts about anything.

It may perhaps be better to take the name as meaning dispeller of doubts in regard to Himself. The śruti text "Cidyante sarva samśayaḥ" stating that all doubts in regard to God are dispelled in the beautiful vision of Him blessed by His grace may be remembered in this context.

(Bhaṭṭar) By the declaration of the sacred texts about His ready condescension, accessibility and bringing Himself to the level of his devotees or even lower all doubts whether He can be approached easily or not, are totally dispelled. Two texts are cited. (1) "God condescends to sit in our intellect and give it clear directions" (2) The words of Arjuna to Kṛṣṇa in Gītā "Do dispel O Kṛṣṇa, the doubt of mine wholly. No person other than you can be found to dispel this doubt."

624. उदीर्णः *Udirṇaḥ*

(Śankara) He far surpasses everyone and is of vastly spread glory.

(Bhaṭṭar) By the abundance of His grace, He manifests Himself even to the mortal eyes.

625. सर्वतश्चक्षुः *Sarvataścakṣuḥ*

(Śankara) He sees everything through His consciousness. A śruti text: "He who has eyes on all sides" is cited.

(Bhaṭṭar) When we are blessed with God-vision by His grace, we are able to see directly like Himself.

626. अनीशः *Anīśaḥ*

(Śankara) He is not subject to any master: A text from Nārāyaṇa Upaniṣad is cited: "He is not subject to control by any other."

(Bhaṭṭar) In the case of His devotees, He subjects Himself to their control and suspends His self-mastery and absolute freedom.

627. शाश्वतस्थिरः *Śāśvatasthiraḥ*

(Śankara) Although He exists eternally He does not suffer the least change.

(Bhaṭṭar) Even in idol images sanctified by *mantras* He is actually present in His own *śāśvata swarūpa* and with His full power. A *Pāncarātra* text: "When an image is consecrated, God descends into it and stays there permanently" is cited.

628. भूशयः *Bhūśayaḥ*

(Śankara) Resting on the ground. On his way to Lanka to war with Rāvaṇa, Rāma lay on the ground with folded hands before the sea. The place is *Darbaśayanam*.

(Bhaṭṭar) In compliance with the wishes of His devotees, He is gracefully present in a sleeping posture

in sacred shrines (Darbaśayanam referred to by Śankara is one of such places).

629. भूषण: *Bhūṣaṇaḥ*

(Śankara) The Lord in the plenitude of His own wish descends into the earth as beautiful *avatāras* and adorns her.

(Bhaṭṭar) In such *avatāras* He freely mixes on equal terms with the humble and the poor, receives their hospitality and in this way He adorns Himself. Such condescension reflects credit only to Him.

630. भूति: *Bhūtiḥ*

(Śankara) (1) Becoming any number of things; (2) absolutely real existence; (3) full of glory. He is the most precious asset, like an affectionate son or Kāmadhenu Cow giving them anything they require or like.

631. विशोक: *Viśokaḥ*

(Śankara) He is not subject to any sorrow. Sorrows would never come to Him, as He is the quintessence of *ānanda*.

(Bhaṭṭar) आशोक: Bhaṭṭar gives another reading for 'विशोक:' Both words have the same meaning.

In the case of some people in distress, God does not come to their succour. In such cases He feels no sorrow for them. The cases of these people will be such as to evoke no mercy of God from any point of view.

632. शोकनाशन: *Śokanāśanaḥ*

(Śankara) By merely being thought of by *Bhaktas* He saves them from distress that very moment.

(Bhaṭṭar) When *Bhaktas* are deeply pained on account of God-separation, He dispels their sorrow by His vision.

633. अर्चिष्मान् *Arciṣmān*

(Śankara) His luminosity which is beyond imagination is not derived from any shining orb or source. He is the source of luminous bodies like the sun and moon.

(Bhaṭṭar) When he presents Himself in grace before His devotees keenly longing to see their separated Lord, He assumes a very lovely form avoiding His unseeable forms of dazzling splendour.

The readers may recall to their minds in this connection Arjuna's appeal to Kṛṣṇa to hide his most dazzling *Viśwarūpa* striking awe and to assume his old lovely form.

634. अर्चितः *Arcitaḥ*

(Śankara) He is worshipped by Brahma and others who are worshipped by the whole world.

(Bhaṭṭar) '*Arcitaḥ*' is the name of *avatāra* known as '*Arca-avatāra*' by which the Lord descends by overflowing grace into consecrated images in temples and houses. There were as it were so many births to Him like the births of Rāma, Kṛṣṇa etc. The *arca avatāras* are image forms. The Pāñcarātra śāstra states that in *arca* form the deities retain the full power. The worship of *arca* is easier and is as efficacious as that of *avatāras*.

All the Ālwārs engaged themselves in supreme devotion in the worship of *arca* images in various temples all over India.

635. कुम्भः *Kuṁbhaḥ*

(Śankara) "*Kuṁbha*" is the basic pot in which the divine *śaktis* are established. Everything is established in Him. All deities are established in Him as deities like Varuṇa are established by *mantras* in pots filled with water.

(Bhaṭṭar) In *Arca*, images of bewitching beauty are madly loved by worshippers Bhaṭṭar says that etymologically the word '*Kuṁbha*' means "Loved as if by persons in love". The *Arca* deities worshipped in temples save the worshippers from Yama's servants coming with their ropes to carry the *jīvas* departing from the body.

636. विशुद्धात्मा *Viśuddhātmā*

(Śankara) He is absolutely pure *Ātmā* as He is beyond the three *guṇas—satva, rājasa* and *tāmasa*.

(Bhaṭṭar) He gave up Himself and His all to all his *Bhaktas* and has nothing left.

637. विशोधनः *Viśodhanaḥ*

(Śankara) By mere thought of Him all sins vanish.

(Bhaṭṭar) He purifies His dependents in the temples presided over by Him and unites them with Himself.

638. अनिरुद्धः *Aniruddhaḥ*

(Śankara) (1) Of the four Vyūha forms, He assumes the fourth form of Vyūha going by the name of Aniruddha. The four forms are Vāsudeva, Pradyūmna, Sañkarṣaṇa and Aniruddha.

(2) It is impossible for any opponent to restrain or attack Him in any way.

(Bhaṭṭar) Reference is made to some of *Vyūha* and *Vaibhava avatāra*. This is the name of the *avatāra* described in Pāncarātra texts as being in a part of the globe known as *Vasubhandakṣetra*. A text to this effect is cited.

639. अप्रतिरथः *Apratirathaḥ*

(Śankara) He has no opponent who could stand against Him.

(Bhaṭṭar) Being Janārdhana, capable of killing everyone, He has no opponent who could stand against Him.

640. प्रद्युम्नः *Pradyumnaḥ*

(Śankara) (1) He has limitless wealth. (2) *Pradyumna* is one of the four *Vyūha* forms of Paravāsudeva.

(Bhaṭṭar) He illuminates the understanding of the *jīvātmās*. The *mūlaveda* text calls Him the illuminator of intelligence. A *mūlaveda* text mentioning about the Lord sitting within the intelligence and directly filling it with bliss is cited.

Bhaṭṭar has apparently in mind the *antaryāmi avatāra* sitting in the hearts of all

641. अमितविक्रमः *Amitavikramaḥ*

(Śankara) (1) He is of infinite might. (2) His might can never be overpowered by opponents.

Bhaṭṭar sees a reference to the Trivikrama *avatāra* which transcended with the measuring feet the three worlds which were not sufficient to contain His feet.

642. कालनेमिनिहा *Kālaneminihā*

(Śankara) He is the slayer of Asura Kālanemi.

(Bhaṭṭar) Presiding over *Kṣetras* as *Arca,* He dispels the sins committed under the influence of Kali. 'Kāla' refers to Kaliyuga, 'Nemi' means the *Cakra* of *avidya Māya.* The *Kṣetra* Lord conquers for devotees their Kali *dōṣas* (sins, evils etc) and their *avidya* (ignorance).

643. वीरः *Vīraḥ*

(Śankara) The greatest warrior.

(Bhaṭṭar) The name is taken as 'शूरः' *(Śūraḥ).* The name is interpreted as referring to Rāma A text describing Rāma as the destroyer of Rākṣasas and a very great warrior is cited.

644. शौरिः *Souriḥ*

(Śankara) Born in the race of *Śūris,* Kṛṣṇa is therefore called Souri.

(Bhaṭṭar) Born of Śūravaṁśa, as the son of Vāsudeva.

(2) A text is cited that Souri is the name of a deity presiding over (उत्पलावतक) "Utpalāvataka kṣetra" which is otherwise called Tirukaṇṇapuram.

645. शूरजनेश्वरः *Sūrajaneśwaraḥ*

(Śankara) By His extraordinary powers, He over-powers great warriors like Rudra etc. and lords over them as Īśwara.

(Bhaṭṭar) He, as Rāma, is Īśwara to Sugrīva, Āñjaneya, and other warriors.

646. त्रिलोकात्मा *Trilōkātmā*

(Śankara) He is the *antaryāmi* (innermost) *ātmā* of all three *lōkas*. (2) He is the ultimate *Ātmā* of all the three worlds.

(Bhaṭṭar) (1) He will be wandering about in the three *lōkas* for the sake of His devotees; (2) This also refers to a deity described by a text as presiding in Magadha maṇḍala.

647. त्रिलोकेशः *Trilōkeśaḥ*

(Śankara) He is the ruler of the three worlds. The three worlds ordained by Him attend to their respective functions.

(Bhaṭṭar) This refers to a deity presiding over Pragyotiṣapura called Viśveśwara. "Viśwam" is *Triloka*. Īśā of *Triloka* is Viśveśwara.

648. केशवः *Keśavaḥ*

(Śankara) (1) The rays of the sun are said to be the hairs of the Lord. A Mahābhārata text: "The rays of mine which illuminate the sun etc are called *Keśas*. The wise Brahmans therefore call me by the name "Keśava".

(2) The terms 'Keśas' are the names given to the three *śaktis* of Viṣṇu, Brahma and Śiva. As He rules over them, He is Keśava.

(3) In Harivamśa Śiva says to Viṣṇu: 'Ka' means Brahma and I am Īśa or Lord of all embodied beings and we both are born of your body; so you are named Keśava.

(Bhaṭṭar) He is the dispeller of *kleśa* or misery. Both in Vārānasi and Mathurai, the Lord sits in two forms as Keśava.

649. केशिहा *Keśihā*

(Sankara) The slayer of Keśi, an Asura.

(Bhaṭṭar) The slayer of Keśi, an Asura. Keśi was the last asura to be killed by Kṛṣṇa before quitting Gokulam.

650. हरिः *Hariḥ*

(Śankara) He is the destroyer of the ills of *Saṁsāra* root and branch. The root of *Saṁsāra* is *avidya* (ignorance.)

(Bhaṭṭar) A Purāṇa text is cited: "Hari was offered *Pūjā* (worship) in Govardana Hill in the place of Indra who was also called Harı". The real Hari was offered *Pūjā*. The name Hari will be appropriate to Kṛṣṇa.

(2) Kṛṣṇa says ın Manābhārata: "I actually receive the offerings made in sacrifices. My colour is most fascinating. I am called Hari for these reasons."

651. कामदेवः *Kāmadevaḥ*

(Śankara) He ıs the Deva who is propitiated by all classes of people for the fulfilment of the four kinds of aspirations *(Puruṣārtas)*.

(Bhāṭṭar) 'Bhagavān' alone can be truly Kāmadeva because He ıs the growth of all *Kāmas* (desires).

652. कामपालः *Kāmapālaḥ*

(Śankara) He fulfils the desires of those that seek happiness.

(Bhaṭṭar) He not only grants the desires of men (as the previous name indicates) but He also by His protecting hand preserves what He has granted.

653. कामी *Kāmī*

(Śankara) He is *Pūrṇa kāma*. His desires are invariably fulfilled. He is even full with everything that anyone could wish for at any time.

(Bhaṭṭar) He gives more than what one wants. His gifts surpass all desires.

654. कान्तः *Kāntaḥ*

(1) His beauty is so ravishing that all beings naturally love Him

(2) He causes the *anta* (अन्त) (end) of Brahmadeva at the end of the yugas.

(Bhaṭṭar) His form is charmingly lovely. Nymphs therefore fall in love with Him.

He gives love and expects love to beget love.

He is all love and everyone must be all love to Him.

655. कृतागमः *Kṛtāgamaḥ*

(Śankara) He is the maker and promulgator of the śāstras which are His commandments for the regulation of human conduct. Śankara refers to the śloka in the Sahasranāma stotra: "Vedas, śāstras, and all knowledge come from Janārdana, Viṣṇu."

(Bhaṭṭar) From here the avatāra of *śakti* Iśa—Lord of *śakti* begins.

He illuminates the intelligence of pure people with the knowledge of mantra vidya replete with Vedic *śaktis*.

656. अनिर्देश्यवपुः *Anirdeśyavapuḥ*

(Śankara) It is impossible to describe Him as of this or that kind. He transcends all *guṇas* and is a *guṇātītā*.

(Bhaṭṭar) His colour and *rūpa* (form) change in different yugas and therefore cannot be definitely depicted.

657. विष्णुः *Viṣṇuḥ*

(Śankara) The splendour of His beauty fills all space. A Mahābhārata śloka saying: "The light profusely emanating from me fills all space and even goes beyond. For this reason and the reason of my having measured the entire cosmos with my feet as Trivikrama, I am called Viṣṇu, O Pārtha" is cited

(Bhaṭṭar) He fills the entire cosmos with his śakti. The root (viś) from which the name Viṣṇu is derived means "to enter and pervade".

658. वीरः *Vīraḥ*

(Śankara) He is full of actions as implied by the root 'Vi' viz. quick motion, creation, radiance, existence and involution.

(Bhaṭṭar) He punishes the doers of wrong to the *sādhus* by directing against them His weapons of *gada* and *cakra* which are ever ready awaiting His commands.

659. अनन्तः *Anantaḥ*

(Śankara) He is unlimited by (i) space, (ii) time and (iii) substance as He pervades everything and is the soul of all. The Taittireiya Upaniṣadic definition of "Satyam Jñānam Anantm Brahma" is cited.

(2) He is *ananta* because His qualities can never be completely exhausted.

(Bhaṭṭar) The above interpretation is given. Gītā śloka (X—18) that there is no limit to the extent of His power and grandeur is also cited.

660. धनञ्जयः *Dhanañjayaḥ*

(Śankara) For Yudhiṣṭra's Rājasūya Yāga, Kṛṣṇa took Arjuna for conquerring kingdoms and bringing plenty of wealth. Kṛṣṇa's assistance was the real factor in helping the gathering of immense wealth.

(2) In the Vibhūti Chapter in Gītā, Kṛṣṇa says, (Of Pāṇḍavas, I am Dhanañjaya or Arjuna"—IX—37)

(Bhaṭṭar) He is Himself the greatest wealth to be acquired.

661. ब्रह्मण्यः *Brahmaṇyaḥ*

(Śankara) He is a patron of Brahmā, which is the name for Vedas, Brāhmanas, Tapas and Jñānam. Because He is benefical to these, He is called Brahmaṇya

(Bhaṭṭar) 'Brahma' denotes 'Jīvātmā' and 'Prakṛti'. The Lord helps 'Jīvātmā' and 'Prakṛti'.

662. ब्रह्मकृत् *Brahmakṛt*

(Śankara) He is the author of Vedas, Vipras, Tapas and Jñānam as indicated by Brahma

(Bhaṭṭar) (ब्रह्मकृद् ब्रह्मा) (Brahmakṛt Brahmā) :—

The two words are taken as one name. The cosmic creator Brahman is the maker of *Mahat*, *ahaṁkāra* etc, the modifications of *Prakṛti*. The Upaniṣad text : "From

that great Brahma are born (Mahat etc.) *Prakṛti* modifications, name, form and food.

663. ब्रह्मा *Brahmā* (creator):—

(Śankara) He creates all, as Brahma.

664. ब्रह्म: *Brahmaḥ*

(Śankara) He is Brahman as He is great and all pervading. The śruti text says: "Brahman is Truth, Knowledge and Infinity." A śloka of Parāsara defining Brahman as true knowledge which dispels all differences and duality, which is pure and simple, and qualified existence, which is beyond description and which is self-evident is cited.

(Bhaṭṭar) He is Parabrahma who is great and makes others great by His qualities etc.

665. ब्रह्मविवर्धन: *Brahmavivardhanaḥ*

(Śankara) He greatly increases *Vedas Tapas* and *Jñānam.*

(Bhaṭṭar) 'Brahman' here means *tapas* and *Dharma* which are the source of all good. God expands and increases *Tapas* and *Dharma.*

666. ब्रह्मवित् *Brahmavit*

(Śankara) He knows correctly Vedas and their meanings.

(Bhaṭṭar) Vedas are said to be Brahma. The Vedas are said to be endless. He knows all the Vedas though they may be endless. Nārāyaṇa alone knows all the Vedas which are without beginning or end.

667. ब्राह्मण: *Brāhmaṇaḥ*

(Śankara) A Brāhmaṇa is one who is dedicated to Vedas. The Lord disseminates Vedic knowledge through Brāhmaṇas.

(Bhaṭṭar) He carries the Vedas far and wide through Brāhmaṇas. He assumes Brāhmaṇa *avatāras* such as Dattātreya, the son of Ātreya. The Lord himself is keen on the propagation of the meaning of the Vedas.

668. ब्रह्मी *Brahmi*

(Śankara) As stated above, Brahman means *Tapas* (austerity), Vedas, Vipras and Jñānam (wisdom). All these exist for expanding the glory of Brahman. All that is called Brahman exists for the Lord's glory.

(Bhaṭṭar) All 'Pramāṇas' and 'Prameyas' belong to Brahman. The text: "सर्वं ब्रह्ममयो हरिः" (Sarva Brahmamayo Hariḥ), is cited. Hari is "Sarva Brahmamaya".

669. ब्रह्मज्ञः *Brahmajñaḥ*

(Śankara) He knows the Vedas thoroughly. He is Himself the Veda.

(Bhaṭṭar) He knows directly and thoroughly the Vedas and their meanings. Kṛṣṇa says in the Gītā "Surely, I am Brahmavit".

670 ब्राह्मणप्रियः *Brāhmaṇapriyaḥ*

(Śankara) (1) Brāhmins are dear to Him. (2) He is dear to Brahmins who are Brahmavits. A Mahābhārata śloka saying that Devaki gave birth to Kṛṣṇa for *the protection of Brahmins is cited.*

(Bhaṭṭar) Brahmins learned in Vedas are dear to the Lord.

671. महाक्रमः *Mahākramaḥ*

(Śankara) This refers to Trivikrama *Avatāra* whose strides in measuring the cosmos are stupendously great. The śruti text is: "शंनो विष्णुरुरुक्रमः" (śanno Viṣṇururukramaḥ) The far-stepping Viṣṇu grant us welfare.

Bhaṭṭar sees in this name the progressively spiritual advancement which the Lord in His fondness for His children brings about in stages. 'Krama' means 'stage'. The stages are (1) cessation of dislike and hatred towards God. (2) belief in God (3) desire for God (4) following the ways of God (5) knowledge of God (6) devotion to God etc. This indicates the *Vātsalya* quality (affection) of God.

672. महाकर्मा *Mahākarmā*

(Śankara) His cosmic functions of evolution from the low to the high stages are stupendously great.

(Bhaṭṭar) He evolves *jivas* from downtrodden state to the highest state of *Mokṣa* enjoyment.

673. महातेजा *Mahātejā*

(Śankara) The greatest luminous bodies like the sun receive from Him their lighting power. A *śruti text* "By whose light the sun is fed with light and shines" and a Gītā text "know the light of the sun, moon and fire illuminating the world to be my *tejas*" are quoted.

(2) He possesses great heroism, valour and other glorious qualities.

(Bhaṭṭar) By the glorious illuminating power of His light and grace, He extinguishes the darkness of *jivātmā's* nescience.

674. महोरगः *Mahorāgaḥ*

(Śankara) He is the great serpent. Kṛṣṇa says in the Gitā that He is *Vāsuki* among serpents.

(Bhaṭṭar) 'uraga' means 'bosom'. Here it means the heart. The Lord sits in the hearts of the *jīvas* and dispels their darkness.

675. महाक्रतुः *Mahākratuḥ*

(Śankara) He is Himself the great sacrifice like Aśvameda sacrifice.

(Bhaṭṭar) He is very easy to be pleased. No expenditure need be incurred for His worship. It is enough to utter words of praise. We are asked in Gitā to make *arpaṇam* (dedication) of whatever we do at the end of the doing. This is enough to satisfy Him.

676. महायज्वा *Mahāyajvā*

(Śankara) He Himself performs great sacrifices to set an example to the world.

(Bhaṭṭar) Sacrificing *yajumānas* who perform sacrifices in honour of and dedicated to the Lord become great. Performance of Sacrifices dedicated to other deities will not make them good or great.

677. महायज्ञः *Mahāyajñaḥ*

(Śankara) The Lord Himself is the great *yajña* (sacrifice). The Gītā text: "Of sacrifices, I am Japa sacrifice" is quoted.

(Bhaṭṭar) *Yajña* is the *ārādhana* (propitiation) of the Devas. The best and greatest *ārādhana* is the direct *ārādhana* of Viṣṇu who receives the worship *(pūjā)* of

his devotee bending down his head lovingly and respectfully. Such *ārādhana* of Viṣṇu brings the greatest and the best. Viṣṇu is therefore called *Mahāyajña*.

678. महाहविः *Mahāhaviḥ*

(Śankara) Brahman is the *ātma* of all and to Him is offered as libation everything in the whole cosmos.

(Bhaṭṭar) In *jñāna yajñas* (sacrifices) in which one's self is surrendered (offering) to God as Havis, there is nothing wrong or irregular. This *Yajña* is only *sātvīka*. The receiver of the great *havis* of the *jīvātmā* is the Lord and is therefore a *Mahāhavis* (or the great offering).

679. स्तव्यः *Stavyaḥ*

(Śankara) He is the object of praise, as He is praised by all and He praises none.

(Bhaṭṭar) Reference has so far been made to the *ārādhana* or worship of God with body and mind Reference is begun here about *ārādhana* of God with speech.

(Bhaṭṭar) God alone deserves to be praised. He is most deserving of praise. A text is quoted saying "If one sings praises of God at least with as much warmth as he praises a rich man for money, who after all does not give the required monetary help, he would not fail to get *mokṣa* relief from *saṁsāra*, the highest that could be wished for.

This aspect has been expressed in a very forcible language by Śaṭhakopa the Vaiṣṇava mystic saint in his immortal work Bhagavad Viṣaya An English version of

the verses is given below as they bring out the significance of the name in its proper perspective

"Oh my dear poets! of what good are the riches got by singing about men? How long will they last? If you sing of the father of the angels with the crown radiating divine splendour on all sides, He will take you into His service. He will make you as Himself and put an end to your births.

(2) "His generosity and his praise match each other and have no bounds. He has a thousand names. I will not speak about mortals. You wrongly compare their hands to clouds and their shoulders to mountains."

680. स्तवप्रियः *Stavapriyaḥ*

(Śankara) He is much gratified by sincere and warm praise and prayer, although He has nothing to gain for Himself.

(Bhaṭṭar) The least praise of Him in any language or words however poor or faulty with intention to praise is readily acceptable to Him.

681. स्तोत्रम् *Stotram*

(Śankara) Songs in praise of God are as great and as dear Him as His own self He sets a very high value on them.

(Bhaṭṭer) He is called "Stotram" or song of praise because He is principally instrumental in the authorship of the song itself. He is the sole operator as in the case of five-year old Dhruva who declared that the Lord Himself entered into Him and began to sing.

683. स्तुतिः *Stutiḥ*

(Śankara) The word may apparently be thought to be a repetition of the previous name. Śankara gets over the difficulty by interpreting the word as physical action of praising *(Kriya)*.

(Bhaṭṭar) स्तुत *(Stutaḥ)* He is praised and prayed for from the oldest times by the great and small persons like.

683. स्तोता *Stōtā*

(Śankara) He is Himself the praise.

(Bhaṭṭar) He praises the man who praises Him. A text from 'Kailāśayātrā'—Harivamśa saying, "He who is praised, makes the praiser praiseworthy and praised. He who by being saluted makes the saluter saluted by others" is cited.

684 रणप्रिय: *Raṇapriyaḥ*

(Śankara) It gives Him pleasure to war against the foes of Gods and men, who praise Him and pray to Him for safety He is always armed with five weapons.

(Bhaṭṭar) He is praised in Rāmāyaṇa and Mahābharata as an ardent fighter and a lover of war with asuras and other opponents. The Rāmāyaṇa śloka that by killing Rāvaṇa in battle Rāma fulfilled the wishes of Sugrīva and of mighty Angada is cited.

685. पूर्ण: *Pūrṇah*

(Śankara) He is full with everything that could be wished for by anyone. His *śaktis* (energies) are full.

(Bhaṭṭar) He is full with everything precious. There is never anything that He wants. Being *Pūrṇa* He is

mightily satisfied with mere verbal prayer and praise unaccompanied by any offering.

686. पूरयिता *Pūrayitā*

(Śankara) He is not only full Himself but He makes His devotees full like Himself. He makes them *Pūrṇa* (full) like Himself.

687. पुण्य *Puṇyah*

(Śankara) He removes all sins by merely being thought of as He is the fountain of purity A single thought contact alone is necessary.

(Bhaṭṭar) Even the worst sinners who are unworthy to praise Him become purified and worthy by praising Him.

688 पुण्यकीर्ति *Puṇyakirtiḥ*

(Śankara) His fame is full of purity and merit and will result in purity and merit to those who extol Him.

(Bhaṭṭar) The Kirtana of His name is purificatory The following texts are cited, "The Kirtana of the names of God is enough to remove all sins and purify the man uttering them, as fire purifies minerals" (2) "By even the casual mention of God's names sins fly away from people as a deer runs away from the lion"

(Bhaṭṭar) "In Kaliyuga, Kirtana of Keśava is enough"

689 अनामय *Anāmayah*

(Śankara) He is untouched by any ills, mental or physical which affect mortals subjected to *Karma*.

(Bhaṭṭar) Samsāra is the worst disease, as it deprives the soul of *jñāna*, bliss etc. God cures the Samsāri by his contact with Him.

690. मनोजवः *Manojavaḥ*

(Śankara) He is capable of motion like the wind. *He can be in far distant places most rapidly.*

(Bhaṭṭar) In conferring the benefits of purification, etc., He acts very quickly with all the proverbially rapid motion of the mind.

691. तीर्थकरः *Tīrtakaraḥ*

(Śankara) He is the founder of the *Vidyas.* He is the teacher as well as the author of fourteen *Vidyas* and other systems also. The *Paurānikas* say that at the beginning of evolution, He in the form of Hayagrīva, slew Madhu and Kaitaba the two Asuras, instructed Brahma in all Vedas and *Vidyas* and taught the Asuras sciences contradictory to the Vedic teachings.

(Bhaṭṭar) (1) Not only is He a fountain source of purity but He has also created many sacred *tīrthas* like the Ganges, Yamuna etc. to purify people.

(2) He is the founder of *śrutis* and *smṛtis* and other systems. The systems have been founded very carefully with great analysis and precision so as to enable people to descend into the unfathomable ocean of Vedas and *Śāstras* and drive into them. Hence the name Tīrthakara.

692. वसुरेता *Vasuretā*

(Śankara) *'Vasu'* means gold. The essence of the Lord is gold. God first created waters and threw His

vitality into them. He became a golden egg and *Hiraṇya-garbha* Brahma came from it.

(Bhaṭṭar) From this name onwords Bhaṭṭar sees a reference to Kṛṣṇa *avatāra*.

'*Vasu*' means '*jyōtis*' '*jyotis*' is a seed from which Kṛṣṇa manifested Himself.

693. वसुप्रदः *Vaśupradaḥ*

(Śankara) He gives wealth to His devotees. Although Kubera is called 'धनद', giver of wealth, He is only a treasurer of wealth.

(Bhaṭṭar) He gave the greatest treasure to Vāsudeva and Devaki in the shape of being born as their son.

694 वसुप्रदः *Vasupradaḥ*

(Śankara) (1) This name is repeated. '*Vasu*' is *Mokṣa* which is greatest wealth and God is the giver of *Mokṣa*.

(2) He is the destroyer of the wealth of the enemies of Devas.

(Bhaṭṭar) '*Vasu*' means glory. Kṛṣṇa gave his parents the glory of being the parents of the parent of the cosmos.

695. वसुदेवः *Vasudevaḥ*

(Śankara & Bhaṭṭar) He is the son of Vāsudeva.

696. वसुः *Vasuḥ*

(Śankara) He resides in the hearts of all beings and all beings reside in Him.

(Bhaṭṭar) He resided in the milky ocean from where He came as Vāsudeva Kṛṣṇa in compliance with the request of Brahmadeva and others.

697. वसुमना *Vasumanā*

(Śankara) He resides in all beings great and small, without any exception, to redeem them.

(Bhaṭṭar) '*Vasu*' refers to Vāsudeva. Although, the milky ocean was dear to Him as the birth—place of Lakṣmi, His thoughts were centred on Vāsudeva.

698. हविः *Haviḥ*

(Śankara) He is the oblation. Gītā says, "Brahman is the offering and Brahman is the oblation."

(Bhaṭṭar) The new-born babe Kṛṣṇa was taken away and placed in Yaśoda's bed to be brought up by Nanda and Yaśoda. This was a sacrifice on the part of Vāsudeva and Devaki. Kṛṣṇa is the '*havis*'. The parents had to say 'न मम' 'not mine' as in offerings of '*havis*' and it was given to Nanda and Yaśoda.

699. सद्गतिः *Sadgatiḥ*

(Śankara) (1) He is the refuge of the good.

(2) '*Gati*' means '*Buddhi*'. He is of supreme intellect.

(Bhaṭṭar) Even as a child, He filled the *sādhus* with joy by delivering them from fear and alarm by doing away with Kamsa and his agents.

700. सत्कृतिः *Satkṛtih*

(Śankara) The acts of the Lord such as cosmic protection etc. are good, great and benevolent.

(Bhaṭṭar) The acts of *Bāla* (child) Kṛṣṇa enchant *Bhaktas* and remove their *kārmic* fetters. Kṛṣṇa himself says in the *Gītā*, "He who knows my divine births

and works will never be born again, when he leaves his body but will come to me, O, Arjuna." (IV—9).

701. सत्ता: *Sattāḥ*

(Śankara) He is in the state of undifferenced, highest and purest bliss enjoyment, which is bereft of all kinds of difference, external or internal, duality or plurality etc. *Sattā* is also described as *Sattāmātram* (pure and absolute existence and reality).

In the state of enjoyment consciousness, the ordinary three-fold division of (1) enjoyer (2) enjoyed and (3) enjoyment act is imperceptible. In Chāndogya text: "एकमेवाद्वितीयम्" (Ekam Evā Advitīam) (This was only without a second is cited).

(Bhaṭṭar) He is the very core and being of the *sādhus* who cannot live without Him. He is their most beloved life. The Gītā says "Nothing can exist without me."

702 सद्भूतिः *Sadbhūtiḥ*

(Śankara) He is the perpetual, supremely intelligent, absolute, ever-existing, shining and unchanging Self.

(Bhaṭṭar) He becomes everything to His devotees, son, friend, messenger and charioteer and what not.

703. सत्परायणः *Satparāyaṇaḥ*

(Śankara) He is the cherished ultimate goal to be reached by *sādhus*.

(Bhaṭṭar) He is everything to His devotees. A text saying "To the Pāṇḍavas, Kṛṣṇa is the support, strength, love, protecting Lord and *Pārāyaṇam*" is cited. In the

Gitā Kṛṣṇa states: "I consider the *jñāni* as my own self."

704. शूरसेनः *Śūrasenaḥ*

(Śankara) This is taken as referring to Rāma *avatāra* who had the Vānara army consisting of Hanumān and other warriors.

(Bhaṭṭar) This is taken as referring to Kṛṣṇa who in his *avatāra* purpose of relieving Bhūmā Devi (mother earth) of the burden of troublesome and sinful Kṣatriyas was aided by Yādava and Pāṇḍava armies consisting of great warriors.

705. यदुश्रेष्ठः *Yaduśreṣṭhaḥ*

(Śankara) Kṛṣṇa was the greatest in the race of *yadūs.*

(Bhaṭṭar) The name refers to Kṛṣṇa, the greatest of the *yadūs.* A text is cited saying "Great seers and prophets say that this Gopa will lift up the race of the *yadūs.*"

706. सन्निवासः *Sannivāsaḥ*

(Śankara) He is the refuge and support of *sādhus.*

(Bhaṭṭar) Though born as a man, Kṛṣṇa is constantly meditated upon as *Paramātmā* by *Sadānanda* and other great *Ṛṣis* of complete renunciation with their eyes fixed upon the tip of their nose

He should be meditated upon in the manner laid down in Chapter (V) of the Bhagavad Gitā.

707. सुयामुनः *Suyāmunaḥ*

(Śankara) Kṛṣṇa is encircled by many persons living on the Yamuna banks at Gokulam—Bṛndāvana on one side and Mathura on the other—such as Devaki, Vasudeva, Nanda, Yaśoda and Balabhadra.

(2) Not only Gopas surround Him, but also Brahmadeva and other gods encircle Him.

(Bhaṭṭar) The word 'yamuna' is taken as referring to the famous enchanting and purifying sports on the Yamuna banks. The hero of these sports is called by the name "सुयामुनः".

708 भूतवासः *Bhūtavāsaḥ*

(Śankara & Bhaṭṭar) In Him all beings dwell In other words, He is the dwelling place of all beings. A text of Harivamśa "As all beings dwell in you, you are known as *Bhūtavāsa*" is cited.

709. वासुदेवः *Vāsudevaḥ*

(Śankara) He is Vāsudevaḥ as He covers the cosmos with His Māya. A Mahābhārata text, "I pervade the whole universe by my glory like the sun with his rays" is cited.

(Bhaṭṭar) In his *avatāra* as the son of Vasudeva, He controls the Vyūha manifestations. He is described by a text as Vāsudeva of wonderful and magic power born in Mathurai.

710. सर्वासुनिलयः *Sarvāsunilayaḥ*

(Śankara) All the vital breaths rest in Him as He is their life.

(Bhaṭṭar) He is held by the residents of Gokulam as their vital breath. They could not breathe nor live

without Him. In his absence, the residents feel as if they are in a dark region without any sun and in an airless vacuum space. When he returns they feel as if light and air are returning.

711. अनलः *Analaḥ*

(Śankara) There is no limit to His glory and power.

(Bhaṭṭar) He is never satisfied with the good done to His *Bhaktas* and always wants to do more A text in which Kṛṣṇa says "The utterance of the name Govinda by Droupadi in the Kaurava Sabha loudly calling me still rends my heart and makes me feel heavily indebted to her" is cited. He will not endure the wrongs done to His devotees. A saying of Kṛṣṇa "I punish and kill the obstructors of sacrifices and the enemies of the Pāṇḍavas" is cited.

712. दर्पहा *Darpahā*

(Śankara) He subdues the arrogant persecutors of *sādhus*, walking in the *Dhārmic path*, by evil-minded persons of conceit.

(Bhaṭṭar) He subdues the pride of the great Devas like Indra when they turn hostile to Him and persecute their dependants. The Govardhana incident is referred to here.

713. दर्पदः *Darpadaḥ*

(Śankara) To the followers of *Dharma*, He grants their desires which make them proud.

(Bhaṭṭar) To the Yādavas who were protected by Him wonderfully from many a danger, He gives in the end temptation to get into a hopeless intoxicated state

by heavy drinking which makes them wild so as to destroy each other.

714 दृप्तः *Dṛptaḥ*

(Śankara) The Lord is so full with His own blissful *swarūpa* that He is even beside Himself in the enjoyment.

(Bhaṭṭar) The name is 'अदृप्तः' (1) He never gets conceited by His own unlimited glory, power etc.

(2) While a baby He assumes pride when fondly caressed by Nanda and Yaśoda. This meaning is given adopting the name as 'दृप्त':.

715. दुर्धरः *Durdharaḥ*

(Śankara) Parabrahman which is subject to no conditions of time, space and *vastu* form, colour etc. is naturally a difficult object of yogic concentration. In spite of this, the Lord by His grace helps the *yogi* to concentrate on *Nirguṇa Avyakta* Brahman and crowns the *yoga* with success Gītā śloka saying "Concentration on the formless Brahman bereft of forms and beyond time, space etc. is extremely difficult for men while in their bodies" is cited.

(Bhaṭṭar) While a child, his parents could not seize him or hold him in grasp. He is beyond the grasp of all evil-doers.

716. अपराजितः *Aparājitaḥ*

(Śankara) Impossible of being fought and conquered by enemies, internal or external.

(Bhaṭṭar) In the Mahābhārata though unarmed as per his vow to Duryodhana of his being merely on the

side of Pāṇḍavas as charioteer of Arjuna, the superior Kaurava forces were unable to win the Pāṇḍavas. It may also be considered that His presence invariably ensures success.

717. विश्वमूर्तिः *Viśvamūrtiḥ*

(Śankara) The whole cosmos is His form.

(Bhaṭṭar) Why could not His opponents conquer Him? They are His bodies. The whole cosmos is His body. How could the body which is subservient to the soul score a victory over it in a physical battle?

718. महामूर्तिः *Mahāmūrtiḥ*

(Śankara) His *Mūrti* (celestial body) lying on the Ādiśeṣa couch is a great *mūrti.*

(Bhaṭṭar) Reference is here made to the *Viśwarūpa* (cosmic form) of Kṛṣṇa. Kṛṣṇa says to Arjuna while exhibiting His *Viśwarūpa* "See the whole world with all its inmates and contents within the *Viśwarūpa* body of mine." (XI—7) His *Viśwarūpa* which contains the whole cosmos within it is a great *mūrti.*

719. दीप्तमूर्तिः *Diptamūrtiḥ*

(Śankara) (1) If *mūrti* is taken as referring to God's essential *swarūpa* it may be called a shining *mūrti,* because it is all self-shining *jñāna.*

(2) Taking *Mūrti* as referring to His divine forms assumed by Him at pleasure by grace towards His devotees they are resplendently brilliant, radiating lustre far and wide.

(Bhaṭṭar) Whatever is glorious and brilliant derives its greatness from the Lord and is a manifestation of His glory.

Gitā śloka "Whatever being there is, endowed with grandeur, beauty or strength, know it has sprung only from a spark of my splendour" (X--41)" is cited. This śloka brings out the significance of the name.

720. अमूर्तिमान् *Amūrtimān*

(Śankara) He has no material body produced by *Karma*, being not subject to it like others. But there is nothing to prevent Him from assuming forms to delight His devotees.

(Bhaṭṭar) The primordial matter and *jīvātmā* are themselves formless. They are subservient to Him and exist for His glory.

721. अनेकमूर्तिः *Anekamūrtiḥ*

(Śankara) By His own wish for the sake of betterment of the world, He assumes various forms in various *avatāras.*

(Bhaṭṭar) Reference is made to Kṛṣṇa *avatāra.* All the four forms of *Vyūha* viz. *Vāsudeva, sañkarṣana, Pradyūmna* and *Aniruddha* were assumed by Him. As the husband of 16108 wives He assumed a corresponding number of forms.

722. अव्यक्तः *Avyaktaḥ*

(Śankara) Although so many forms are assumed and exhibited by Him, none is able to define and describe the exact nature of His forms.

(Bhaṭṭar) He conceals His divinity in the guise of humanity which He assumes in all *avatāra* forms

723. शतमूर्तिः *Śatamūrtiḥ*

(Śankara) The substance of His various *avatāra* forms is *jñāna* which exhibits itself in various ways.

(Bhaṭṭar) This refers to the various forms described as hundreds and thousands by Kṛṣṇa Himself when he exhibited his *Viśwarūpa* He says: "See here the multiplicity of my forms in hundreds and thousands"(X—14).

724. शतानन: *Śatānanaḥ*

(Śankara) As He is *Viśwamūrthi* assuming numberless forms He must necessarily have numberless faces.

(Bhaṭṭar) The *Viśwarūpa* itself is described by Sañjaya as containing many hands, faces, eyes etc. Arjuna also describes *Viśwarūpa* in that manner.

725. एक: *Ekaḥ*

(Śankara) He is the only absolute true reality. The Chāndogya Upaniṣad says, "There is only one without a second."

(Bhaṭṭar) He is described as the one because no other person or thing can be classified with Him. He has no equals and He is unique.

726. नैक: *Naikaḥ*

(Śankara) Although He is in truth one only with no second, He appears to be many because of His *Māyā*. A Bṛhadāraṇyaka text says: "The great cosmic ruler appears in numberless forms because of His *Māyā*."

(Bhaṭṭar) Although He is one, He has countless *vibhūtis* which are inseparable from Him, as the lustre of a gem is inseparable from it and He fills those *vibhūtis* with His own *satva* quality. For this reason, He

may be said to be many also. Kṛṣṇa says in the Gitā: "There is no end to my *Vıbhūtis* (manifestations)."

727. सवः *Savaḥ*

(Śankara) He is the *Sōma yāga* (sacrifice) in which Sōma juice is extracted and afterwards drunk.

Bhaṭṭar reads this as *two* names *viz.* (सः) (saḥ) and (वः) (vaḥ).

(सः):—As Kṛṣṇa *avatāra* He impresses everyone, even children, with His own glorious presence.

(वः):—He lives in all *Bhūtas* (beings), both sentient and non-sentient. In Viṣṇu Purāṇa, the living of the Lord in everything is stated to be conveyed by (वः) (vaḥ).

728. कः *Kaḥ*

(Śankara) He is all ānanda—bliss. '*Ka*' *is a* synonym of blissful happiness. Chāndogya Upaniṣad says: "The happiness is Brahman"

(Bhaṭṭar) He is all lustre even when He resides in dirty things.

729. किम् *Kim*

(Śankara) As Brahman is the ultimate end of all aspirations, He is the one valuable thing to be enquired after. He is the object of enquiry by all *Yogis* and *jñānis*.

Bhaṭṭar gives the same interpretation. (सोऽन्वेष्टव्यः सः विजिज्ञासितव्यः) ('Sosnveṣṭavyaḥ Saḥ Vijijñāsitavyaḥ') He should be searched for and understood.

730. यत् *yat*

(Śankara) Brahman is the only thing which has always been existing and as the source of everything and of all activities in the world, however little or great, must be dominantly in the minds of all. All activities or movements in the world may be rightly accounted for by saying that they are by Brahman or from Brahman. Different individuals may be different agents in different actions but Brahman is the one common dominant agent in all of them.

Bhaṭṭar interprets the word as "endeavouring" to protect devotees. The Lord is actively striving to help His devotees.

731. तत् *Tat*

(Śankara) That which pervades. Kṛṣṇa says in the Gītā: "*Om tat sat.*" This has been taught to be the triple special names of Brahman. These names are important and are appropriate names of Brahman.

(Bhaṭṭar) He spreads and increases Brahman knowledge and *Bhakti* (love) of His devotees and is therefore called "*Tat.*"

732. पदमनुत्तमम् *Padamanuttamam*

(Śankara) *Padam* means that which is attained to by souls and achieving liberation from *Saṁsāra*. "*Anuttamam*" means the goal than which there is nothing higher. The two words make one name meaning the highest goal attained to by liberated souls.

(Bhaṭṭar) The same interpretation is given.

733. लोकबन्धुः *Lōkabandhuḥ*

(Śankara) (1) The common basic support of all souls and binding them together. (2) He is the father

may be said to be many also Kṛṣṇa says in the Gitā "There is no end to my *Vibhūtis* (manifestations)"

727. सव Savah

(Śankara) He is the *Sōma yaga* (sacrifice) in which Soma juice is extracted and afterwards drunk.

Bhaṭṭar reads this as two names viz. (स) (saḥ) and (व) (vaḥ)

(स).—As Kṛṣṇa *avatāra* He impresses everyone, even children, with His own glorious presence

(व) —He lives in all *Bhūtas* (beings), both sentient and non-sentient In Viṣnu Purana, the living of the Lord in everything is stated to be conveyed by (व) (vaḥ)

728 क *Kah*

(Śankara) He is all *ananda*—bliss. 'Ka' is a synonym of blissful happiness Chandogya Upaniṣad says "The happiness is Brahman"

(Bhaṭṭar) He is all lustre even when He resides in dirty things.

729 किम् *Kim*

(Śankara) As Brahman is the ultimate end of all aspirations, He is the one valuable thing to be enquired after. He is the object of enquiry by all *Yogis* and *jñānis*.

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730 यत् *yat*

(Śankara) Brahman is the only thing which has always been existing and as the source of everything and of all activities in the world, however little or great, must be dominantly in the minds of all. All activities or movements in the world may be rightly accounted for by saying that they are by Brahman or from Brahman. Different individuals may be different agents in different actions but Brahman is the one common dominant agent in all of them.

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(Bhaṭṭar) The same interpretation is given.

733. लोकबन्धुः *Lōkabandhuḥ*

(Śankara) (1) The common basic support of all souls and binding them together. (2) He is the father

of all souls and therefore their best *bandhu* (relation). (3) He helps like a *bandhu* (relative) by imparting the teachings of Veda *śāstra* for right guidance.

(Bhaṭṭar) Why does God help one and all souls alike? Because He is their common father. He is also every kind of *bandhu* (relation) to them. The Upaniṣadic text "Nārāyaṇa is the mother, brother, dwelling place, refuge, friend and final resting haven" is cited. The *Gītā* text: "I am the father of this entire world" is also cited.

734. लोकनाथः *Lōkanāthaḥ*

(Śankara) He is prayed to by all for any blessings or relief (2) He makes His authority felt by punishing wrongs. (3) He blesses the world with countless benefits. (4) He rules the world.

(Bhaṭṭar) Why does He act like every kind of kinsman *(bandhu)* to all souls? This name gives the answer. He is the owner and master of all and He is therefore interested in their protection.

735. माधव *Mādhavaḥ*

(Śankara) He is born in the race of Madhu.

(Bhaṭṭar) (1) He is born in the race of Madhu.

(2) His relationship as father is ascribable to His being the beloved husband of Lakṣmi called '*Mā*' who is the mother of all. The father and mother hold all their children dear. A Mahābhārata text: "Try to understand the greatness of Mādhava by (1) silent meditation, (2) concentrated loving thought and (3) yoga" is cited

736. भक्तवत्सलः *Bhaktavatsalaḥ*

(Śankara) He is full of affection for His devotees.

(Bhaṭṭar) The name suggests the Lord's special attachment to His devotees. He takes so much pleasure in conversing with them that He forgets everything.

737. सुवर्णवर्णः *Suvarṇavarṇaḥ*

(Śankara) The colour of His form is gold. A Muṇḍaka text describing Brahman as of golden colour is cited.

(Bhaṭṭar) His enchanting colour shines resplendently as the purest gold. A Vedic text says "The Lord shines as gold from top to toe."

738. हेमाङ्गः *Hemāngaḥ*

(Śankara) His body and limbs are all golden. The description of the Lord within the sun as being all gold is cited.

(Bhaṭṭar) The golden colour radiates from the celestial body described in the Vedic text in regard to the Lord within the sun.

739. वराङ्गः *Varāṇgaḥ*

(Śankara) The limbs of His body are very lovely.

(Bhaṭṭar) He possesses a *divyamañgala vigraḥ* (a very auspicious and attractive form.) The moles and marks on the body of the new-born Kṛṣṇa which Vāsudeva saw with joy were most auspicious and all *mañgala*.

740. चन्दनाङ्गदी *Candanāñgadi*

(Śankara) Adorned with lovely armlets. The word '*Canda*' means delightful.

(Bhaṭṭar) He wears beautiful ornaments like armlets etc. which delight the seer.

741. वीरहा: *Virahāḥ*

(Śankara) He kills enemy warriors for protecting *Dharma* and its followers.

(Bhaṭṭar) He killed mighty asura enemies like Pothana.

742. विषम: *Viṣamaḥ*

(Śankara) He has no equals as He transcends everything.

(Bhaṭṭar) Kṛṣṇa is sincerely kind to those approaching him in sincerity and awfully terrible to those approaching him with treacherous designs. In this way, he acts differently to different persons.

743. शून्य. *Śūnyaḥ*

(Sankara) He is like a void as He is without attributes.

(Bhaṭṭar) Even though born as man, Kṛṣṇa was altogether devoid of faults.

744. घृताशी *Ghṛtāśī*

(Śankara) Totally devoid of any want.

(Bhaṭṭar) He pours delight by His lovely and endearing qualities. (2) He keenly covets ghee in the houses of Gopās in Gokula.

745. अचल: *Acalaḥ*

(Śankara) He is unchangeable in *swarūpa*, powers and other great qualities like *jñāna* and *ānanda*.

(Bhaṭṭar) Unshakable by the treacherous plots of wicked and mighty Duryodhana and His supporters.

746. चलः *Calaḥ*

(Śankara) He bears the form of *Vāyu* (air). He constantly moves.

(Bhaṭṭar) In times of dangerous crisis, threatening the Pāṇḍavas, his dearest devotees, he would not mind the breaking of his solemn vow not to use his *Cakra* as his weapon. Mahābhārata ślokas describing Kṛṣṇa keeping down to the ground of Arjuna's chariot and rushing towards Bhīṣma are cited.

747. अमानी *Amānī*

(Śankara) Being the essence of true knowledge, He never falls in to the error of treating as His *Ātmā* anything which is not His *Ātmā*.

(Bhaṭṭar) In serving his devotees he has no pride at all. Without the least hesitation, he condescended to be a messenger of the Pāṇḍavas.

748. मानदः *Mānadaḥ*

(Śankara) (1) By the power of His *Māyā* he causes the illusion of treating *anātmās* as *ātmas* (i. e. what is not their *ātmā* as *ātmā*).

(2) He confers rewards upon His devotees.

(3) He dispels the illusions of seekers after Brahman.

(Bhaṭṭar) He brings honour and glory and respect to others. He made his old grandfather Ugrasena, the King of the *Yādavas*. He made Yudhiṣṭra, King of the

Kuru-Pāṇḍava country. He never bore a crown himself. He made himself a charioteer to Arjuna.

749. मान्यः *Mānyaḥ*

(Śankara) He must be honoured by the whole world as being the Lord of all.

(Bhaṭṭar) He considers it a great honour to be called a servant of the Pāṇḍavas. He feels it to be a great honour to be the charioteer of Arjuna.

750. लोकस्वामी *Lokaswāmī*

(Śankara) The Lord of all the fourteen *Lokas*.

(Bhaṭṭar) Who acts as such a servant? It is the Lord of all the worlds.

751. त्रिलोकधृत् *Trilokadhṛt*

(Śankara) He bears and supports all the three worlds.

(Bhaṭṭar) Why does this greatest personage take up this small rôle? He is the supporter and sustainer of all the three worlds and all the inmates therein. Kṛṣṇa says in the Gītā: "I pervade and fill the entire world and bear and support it by a fraction of my power."

752. सुमेधा *Sumedhā*

(Śankara) He is of bright intelligence.

(Bhaṭṭar) He is very favourably minded towards the devotees.

753. मेधजः *Medhajaḥ*

(Śankara) By grace He makes Himself manifest in sacrifices.

(Bhaṭṭar) Because of His keen desire to fulfil whatever His devotees wished for, he took birth as the son of Devakı who performed a *Putra kāma vṛta (Meda)* keenly praying that God Himself should be born as her son. Kṛṣṇa on His birth says this to his parents.

754. धन्यः *Dhanyaḥ*

(Śankara) He feels Himself fortunate when he has done some good.

(Bhaṭṭar) He considers His birth as Devaki's son a great and good fortune.

755. सत्यमेधाः *Satyamedhāḥ*

(Śankara) He is ever of true and sincere mind.

(Bhaṭṭar) In his declaration of kinship with Gopas, He is all sincerity, so also His assertion of sonship to his parents.

756. धराधरः *Dharādharaḥ*

(Śankara) He bears and supports the earth through His *aṁśa* or manifestation as Ādiśeṣa.

(Bhaṭṭar) He lifted up Govardhana hill and held it over the people and cattle of Gōkula.

757. तेजोवृषः *Tejovṛṣaḥ*

(Śankara) By the rays of the sun, who is His *Vibhūti* (manifestation) He produces clouds and pours down rain.

(Bhaṭṭar) On account of His grace, He showers His protecting power on people dear to Him.

758. द्युतिधरः *Dyutidharaḥ*

(Śankara) He bears the glorious splendour radiating from his body.

(Bhaṭṭar) He is a possessor of superhuman glory and splendour. Even as a seven-year old boy He displayed the power of subduing Indra's pride and anger in the Govardhana incident.

759. सर्वशस्त्रभृतां वरः *Sarvaśastrabhṛtām varaḥ*

(Śankara) He is the greatest of all warriors bearing arms.

(Bhaṭṭar) Kṛṣṇa was victorious over great and mighty enemies like Naraka and Jarasandha.

760. प्रग्रहः *Pragrahaḥ*

(Śankara) (1) He accepts with satisfaction the offerings such as leaf, water, fruits etc., at the hands of His devotees. He sets no value on the worldly things presented to Him, however valuable they may be.

(2) He acts as the bridle reins in the matter of checking the *Indriyas* (organs) of His devotees, which are uncontrollable like unruly horses running astray.

The Kaṭhopaniṣad describes the strong mind as reins checking and controlling wild horses. God is the controller of the mind. He alone by his grace could operate as the most effectual reins to check the mind and senses.

(Bhaṭṭar) Although Kṛṣṇa is apparently driving the horses yoked to Arjuna's chariot, He is the really the *Antaryāmī* (innermost Soul) of Arjuna directing and controlling Arjuna Himself. Lord Kṛṣṇa is the reins

controlling and checking Arjuna as if he were a horse driven by Kṛṣṇa.

761. निग्रहः *Nigrahaḥ*

(Śankarr) By His power, He keeps the whole cosmos under His control.

(Bhaṭṭar) Even without Arjuna's heroic fighting Kṛṣṇa was able by his skilful charioteering to conquer the warriors on the side of Duryōdhana.

762. व्यग्रः *Vyagraḥ*

(Śankara) He is indestructible.

(2) He is always busy with His work granting and fulfilling the various boons prayed for by His devotees.

(Bhaṭṭar) When Arjuna was unable by himself to withstand the terrible fury of Bhīṣma, Kṛṣṇa could not remain quiet. Rousing himself into activity and leaping from the chariot, he advanced against Bhīṣma.

763. नैकशृङ्ग *Naikaśṛṅgaḥ*

(Śankara) Many-horned. God is said to have four Vedas as His own *rūpa* (form). The Veda is described by a *mantra* in Taittirīya Āranyaka as a bull with four horns.

(Bhaṭṭar) Kṛṣṇa adopts many methods in the work of defeating Kaurava foes such as (1) giving valuable counsel to the Pāṇḍavas in the matter of effecting the destruction of the leading warrior opponents; (2) wonderfully skilful charioteering; (3) mere show of neutrality being unarmed and (4) taking up arms in dangerous moments.

764. गदाग्रजः *Gadāgrajaḥ*

(Śankara & Bhaṭṭar) He is the elder brother of Gada born to Vāsudeva after Kṛṣṇa.

(2) He appeared in the beginning from the *mantras*.

765. चतुर्मूर्तिः *Caturmūrtiḥ*

(Śankara) Four-formed (1) The four forms are *Virāt*, *Sūtrātmā*, *Avyakṛta* and *Turīya*. (2) He has white, red, yellow and dark-blue coloured bodies.

(Bhaṭṭar) He appears in the few forms of *Vyūha* known as (1) Vāsudeva represented by Himself; (2) Sankarshana represented by Balabhadra; (3) Pradyūmna represented by Rukmini's eldest son of that name and *Aravinda*, represented by *Pradyūmna's* son of that name. The four *Vyūha* forms are present in the *Vibhava avatāra* of Kṛṣṇa This is peculiar to Kṛṣṇa *avatāra*.

766. चतुर्बाहुः *Caturbāhuḥ*

(Śankara) Has four hands. This is a characteristic of Viṣṇu Vāsudeva.

(Bhaṭṭar) Having four hands is a characteristic of original Nārāyaṇa *rūpa* (form) from which *Vyūha*, *Vibhava* and other *avatāras* issue. Being born with four hands is peculiar to Kṛṣṇa *avatāra*, which is said to be a *Pūrṇa avatāra*. Mother Devaki fearing that Kamsa would recognise the child as Viṣṇu by the four hands, begged the child to exhibit two hands only, suppressing the remaining two.

767. चतुर्व्यूहः *Caturvyūhaḥ*

(Śankara) The Lord has four forms. An Upaniṣadic text saying "The person in the body *(śarīra puruṣa)*, the person in the chchandas *(chchanda puruṣa)*, the person

in Vedas *(Veda puruṣa)* and the great person *(Mahā-puruṣa)*" is cited.

(Bhaṭṭar) In the Kṛṣṇa *avatāra* with manifestations *of Vyūha forms as stated above, the alloction of two* *guṇas* out of the well-known six *guṇas* of the Lord *(Bhagavān)* to each of the three *Vyūhas* except the first Vāsudeva who has all the six *guṇas* is present.

768. चतुर्गतिः *Caturgatiḥ*

(Śankara) He is the granter of the desires of those belonging to the four *varṇas,* castes and āśramas who follow His Commandments in the śāstras

(Bhaṭṭar) He is the conferers of four kinds of position to *yogis* according to their merits (1) *Indrapada* (2) *Brahmapada* (3) *Kaivalya* and (4) *Mōkṣa.* The Lord thus distributes fruits according to their yogic devotion.

769. चतुरात्मा *Caturātmā*

(Śankara) He has complete mastery over His mind. His mind is free from desire, hatred etc. (2) He has four-fold *Antaḥkaraṇa* or inner organs viz. *Manas, Buddhi, Ahaṁkāra* and *citta.*

(Bhaṭṭar) According to the degree of the merits of the worshippers, He presents Himself to them in four different forms.

770. चतुर्भावः *Caturbhāvaḥ*

(Śankara) All the four fruits of *Dharma, Artha, Kāma* and *Mōkṣa* known as the four aspirations *(Puruṣārthas)* are derived from Him.

(Bhaṭṭar) The four *Vyūhas* have a *division of cosmic* functions. Each *Vyūha* performs some special function

such as cosmic creation, protection and absorption, revealing and teaching of Vedas etc Each of the three *Vyūhas* displays a pair of special cosmic functions which are six in number. Vāsudeva has six functions.

771. चतुर्वेदवित् *Caturvedavit*

(Śankara) He knows truly and thoroughly the meaning of all the four Vedas

(Bhaṭṭar) Only the knower of all the four Vedas understands the truth of the greatness of the *avatāras.* The glory of *avatāras* is comprehended by men of *Caturveda* knowledge.

772. एकपात् *Ekapāt*

(Śankara) The word '*Pada*' means a fraction, besides meaning a foot. The whole material cosmos is described as a fraction or *pada* of god. A śruti text saying "All the beings are His foot" is cited. The name indicates the greatness of God by showing that the whole cosmos is but a fraction of His power. This is made clear by the Gitā text cited which says "I fill the whole cosmos by a fraction of my power".

(Bhaṭṭar) Kṛṣṇa *avatāra* is described as an *aṁśa* of Lord Viṣṇu. The word '*Ekapat*' shows that Kṛṣṇa is *aṁśa* of Viṣṇu. Because Viṣṇu has Himself come down as Kṛṣṇa, His greatness is incomprehensible except to the masters of Vedas as indicated by the previous name.

773. समावर्तः *Samāvartaḥ*

(Śankara) He turns the *saṁsāric* cosmic wheel round and round in His own extraordinary ways. The word '*āvarta*' means wheeling round and round.

(Śankara) Being present in all, He is Himself motionless and unrevolving though the whole cosmos around is revolving again and again. He does not move or whirl when the entire cosmos is wheeling by His instrumentality.

(Bhaṭṭar) This name is read as 'निवृत्तात्मा'. Although devoid of desires for His own pleasure or benefit, He manifests Himself as *avatāras* out of compassion and desire to redeem the *saṁsāric* souls.

775. दुर्जयः *Durjayaḥ*

(Śankara) It is impossible to conquer Him in battle.

(Bhaṭṭar) It is impossible for persons seeking to have His vision to do so except by His own grace. God manifests Himself only to such blessed persons as fervently appeal to His grace and rely mainly upon it instead of relying on their own Sadhana efforts One cannot win God except by appealing to His grace and winning it. Winning God means winning His love.

776. दुरतिक्रमः *Duratikramaḥ*

(Śankara) His commands cannot be transgressed even by great Gods like Vāyu, Sun, Indra, Agni and Yama. The entire cosmos trembles with fear of Him and acts as per His commands. *'Atikrama'* means 'transgressing the commands of the Lord."

(Bhaṭṭar) The previous name emphasises the importance of obtaining God's grace for salvation. Seizing His Holy feet and prostrating before Him is the only means of invoking His mercy. It is impossible for Him to discard a person seeking refuge at His feet. '*atikrama*' means discarding or ignoring.

777. दुर्लभः *Durlabhaḥ*

(Śankara) It is impossible to attain God without devotion. A text of Vyāsa saying "Devotion to Kṛṣṇa comes to men whose heavy loads of sins are completely wiped off by the practice of *tapas*, *jñāna* and meditation practised in thousands of births. Kṛṣṇa says in the Gitā "I am attained by unflinching devotion".

(Bhaṭṭar) He is very difficult of attainment. Kṛṣṇa cannot be successfully approached except by exclusive love and devotion to Him. A mind distracted by other thoughts cannot reach Him." Keśava cannot be reached or approached by people who are not masters of their Indriyas (organs)".

778 दुर्गमः *Durgamaḥ*

(Śankara) Knowledge of Him cannot be obtained except by constant application to *Brahma sūtras*, *nyāya* studies etc. and reflections

(Bhaṭṭar) He cannot be seen well by men wanting in spiritual eyes just as the sun in the meridian cannot be seen by weak-eyed men on account of the dazzling rays. None can dare to rush into His presence radiating dazzling resplendence which inspires awe.

779. दुर्गः *Durgaḥ*

(Śankara) He is not easily accessible to people whose sins stand as obstacles.

(Bhaṭṭar) Sinners are heavily clouded by *avidya,* which acts as a thick blinding screen. Consequently He is very difficult to get at or attain.

780. दुरावासः *Durāvāsaḥ*

(Śankara) Yogis are able to make Him dwell with pleasure in their hearts with very great difficulty as a culmination of their *yoga* practices

(Bhaṭṭar) His celestial abode is extremely difficult to be attained.

781. दुरारिहा *Durāriha*

(Śankara) He slays mighty Asura armies who are difficult to be conquered.

(Bhaṭṭar) From this name onwards upto 'महागर्तः' Bhaṭṭar sees a reference to Buddha *avatār.*

He crushes and punishes people who dislike the path of Dharma and deny Vedic śāstras.

782. शुभाङ्गः *Śubhāngaḥ*

(Śankara) His most lovely form with auspicious and fine limbs is pleasant to be meditated upon.

(Bhaṭṭar) His beauty is so bewitching as to make Asuras trust Him as a friend forgetting the natural enmity between them.

783. लोकसारङ्गः *Lokasārangaḥ*

(Śankara) He culls the essence of the best in all the worlds, as a bee culls honey from various flowers. (2) *Praṇava* is called *Lōkasāra,* the greatest essence in the world. The Lord is easily reached by the utterance of *Praṇava (Om)* by way of *Japa.*

(Bhaṭṭar) He himself follows the correct vedic paths for attaining *Mōkṣa* etc. to make other people follow His footsteps. A text is cited wherein the Lord says "Follow my words and conduct, if you want to attain salvation."

784. सुतन्तुः *Sutantuḥ*

(Śankara) As the spider's web is spread far and wide by fine thread formed by itself from its mouth, the cosmos is spread by the Lord out of Himself. The spider is called 'Ūrṇanābhi' in the Muṇḍaka Upaniṣad.

(Bhaṭṭar) The threads by which He binds *saṁsāris* though subtle and invisible cannot be shuffled off or untied by them.

785. तन्तुवर्धनः *Tantuvardhanaḥ*

(Śankara) The word 'Vardhana' is interpreted in two ways (1) spreading and increasing and (2) cutting off. The cosmos can be expanded by Him or destroyed by Him.

(Bhaṭṭar) The thread of *saṁsāra* is lengthened in the case of sinful people They grovel in *saṁsāra* through continuous births.

786. इन्द्रकर्मा *Indrakarmā*

(Śankara) 'Indra' means exercising sovereignty over. Indra, the Lord of gods rules over only *swarga*. But the Lord rules over the entire cosmos. The word will therefore apply to Him in all appropriateness.

(Bhaṭṭar) He acts hostilely to sinful Asuras and even resorts to subterfuges for the sake of protecting Indra who fell at His feet and prayed for protection from the Asuras.

787. महाकर्मा *Mahākarmā*

(Śankara) The five great elements and other very big things and deeds in the cosmos are the Lord's making.

(Bhaṭṭar) Even the adoption of the subterfuges for subduing Asuras for the sake of protecting Indra who sought shelter under the Lord may be said to be great and good because of the greatness of the purpose viz. the protection of Indra who had been dethroned and displaced from his rulership over the Devas. The punishment of the Asuras was considered by Him most proper.

788. कृतकर्मा *Kṛtakarmā*

(Śankara) (1) The Lord wants nothing for Himself. His creation etc. are for the purpose of working out the progressive evolution of the souls, (2) He has done His *Dharma* by creation etc.

(Bhaṭṭar) He observed the *Ācāras* (rules of conduct) of Asuras to beguile them.

789. कृतागमः *Kṛtāgamaḥ*

(Śankara) He gave the Vedas to the world to enable people to know the correct *Dharmic paths* to be followed. In the previous name it is indicated that the Lord was setting an example by observing *Ācāras* Himself Here it is stated that He gave the world the precepts through Vedas. The Upaniṣad text "The Rig Veda etc. are the breath of this great Being" is cited.

(Bhaṭṭar) He caused the Buddha *Āgamas* to be instituted for supporting the Buddhist system.

790. उद्भवः *Udbhavaḥ*

(Śankara) (1) The Lord's *avatāras* (births) are glorious and precious to humanity; (2) He is beyond birth. His seeming births are only manifestations by His own sweet will and pleasure for the good of humanity.

(Bhaṭṭar) He makes His appearance on earth for teaching the way to *Mokṣa*.

791. सुन्दरः *Sundaraḥ*

(Śankara) His forms are of unsurpassed beauty.

(Bhaṭṭar) His bewitching beauty fascinates the Asuras to gather round Him.

792. सुन्दः *Sundaḥ*

(Śankara) His heart is always wet with compassion.

(Bhaṭṭar) The hearts of the Asuras became wet and they were moved by His beauty.

793. रत्ननाभः *Ratnanābhaḥ*

(Śankara) (1) Of lovely and fascinating navel.

(Bhaṭṭar) He has a beauiful navel to attract and steal the hearts of the Asuras.

794. सुलोचनः *Sulocanaḥ*

(Śankara) (1) Of lovely and fascinating eyes; (2) of auspicious thoughts.

(Bhaṭṭar) He steals the hearts of Asuras by His irresistible sweet looks.

795. अर्कः *Arkaḥ*

(Śankara) The Lord is worshipped by very great people like Brahmadeva etc. who are themselves worshipped by the world.

(Bhaṭṭar) In his Buddha *avatāra* form He is worshipped and extolled by the Asuras as the greatest person (महात्मा) *(Mahātmā)*.

796 वाजसन *Vājasanah*

(Śankara) He gives food in plenty to those who want it

(Bhaṭṭar) By giving food bountifully, He rouses the taste in the Asuras.

797 शृङ्गी *Śṛṅgi*

(Śankara) In the deluge waters, He exhibited an *avatāra* of *matsya* (fish) with a horn.

(Bhaṭṭar) He bears peacock's feather as a horn symbolising His *ahimsa* creed.

798. जयन्त *Jayantah*

(Śankara) He invariably conqures His enemies. (2) all riches and successes are due to His blessings.

(Bhaṭṭar) As Buddha, He crookedly argued and won victories over *Astikas* (religious minded persons)

799. सर्वविज्जयी *Sarvavijjayi*

(Śankara) He is ommiscient and conqueror of all enemies both internal and external.

(Bhaṭṭar) In debates, He defeats the cleverest with full of *sāstric* learning.

800. सुवर्णबिन्दुः *Suvarṇabinduh*

(Śankara) (1) Every particle of His celestial frame shines like gold.

(2) His *mantra* contains excellent golden letters and *bindu (anusvara).*

(Bhaṭṭar) His speech and accents are strikingly glorious.

801. अक्षोभ्यः *Akṣōbhyaḥ*

(Śankara) Impossible of being attacked or shaken by any temptations or passions, be they Devas or Asuras.

(Bhaṭṭar) He is changeless. Nothing would affect Him adversely or produce any change in Him because of His Supreme permanence.

802. सर्ववागीश्वरः *Sarvavāgiśvaraḥ*

(Śankara) He is the greatest master of speech and debate. He is greater than other masters like Brahma-deva etc.

(Bhaṭṭar) He is unrivalled in speech and in heping arguments in debates and counter arguments.

803. महाह्रदः *Mahāhradaḥ*

(Śankara) The yogins plunge themselves into Brahman as into a cool pond and enjoy *ānanda*—bliss.

(Bhaṭṭar) He is a big pond for submerging all the Asura beings.

804. महागर्तः *Mahāgartaḥ*

(Śankara) He is a deep (bottomless) abyss. His *māyā* is a tremendous abyss. He alone can save humanity from falling into the dangerous abyss of *māyā.*

(2) "*garta*" means chariot. He possesses great chariots.

(Bhaṭṭar) Deep *naraka* like *Raurava* etc. are under His ultimate control for punishing grave sinners such as Asuras.

805. महाभूतः *Mahābhūtaḥ*

(Śankara) He is beyond time which cannot in the least change His *Swarūpa*.

(Bhaṭṭar) So far as the quality of punishment by the Lord is dealt with. Mention is made from this name onwards about His *"anugraḥ"* quality, of His *daya*.

He looks upon *sādhus* as himself.

806. महानिधिः *Mahānidhiḥ*

(Śankara) All *Ātmās* are kept by Him within Himself as valuable treasures He values and loves them like treasures.

(Bhaṭṭar) He holds *mahātmas* as dear and rich treasures to Him. Kṛṣṇa says in the *Gita* that they who follow the *Dharmic path* and regard Him as supreme are exceedingly dear to Him (XII—20).

807. कुमुदः *Kumuddaḥ*

(Śankara) He that gladdens the earth. '*Ku*' is the name of earth. When she feels the load of sinful persons and prays for relief He manifests Himself as an *avatāra*, disposes of the sinners and relieves her burden which rejoices her.

(Bhaṭṭar) As *avatāras*, He gives His dear company to His devotees, Himself enjoys and makes them enjoy *Mōkṣa*-like bliss while here on earth.

808. कुन्दरः *Kundaraḥ*

(Sankara) (1) The white *Kunda* flower is said to be a token of absolute purity. He gives His devotees wholesome and pure benefits

(2) He takes with pleasure flowers and other simple things presented to Him with purity of heart and intense affection.

(3) He taking the form of Varāha with the object of slaying Hiraṇyakṣa tore the earth. Hence He is named *Kundara*

809. कुन्दः *Kundaḥ*

(Śankara) He is of beautiful limbs like the *Kunda* flower. The beauty of His limbs and His nature are always transparent.

(2) He who made a gift *(da)* of the earth *(Kum)* to Kaśyapa.

810. पर्जन्यः *Parjanyaḥ*

(Śankara) (1) "*Parjanya*" may mean a cloud or a deity of rain. The Lord by showers of His grace allays the scorching heat of *saṁsāra.*

(2) He rains all desired boons on His devotees.

(Bhaṭṭar) By giving the blessing of true and clear knowledge of Himself, He removes all the scorching *saṁsāra* heat *(tapa).*

811. पावनः *Pāvanaḥ*

(Śankara) He purifies men merely by their thought of Him.

Sabhari says to Rāma "You are the greatest and effective purifier of all who come in contact with you."

(Bhaṭṭar) *'Vāyu'* which blows constantly is said to be a purifier. He Himself goes to His devotees and purifies them.

812. अनिलः *Anilaḥ*

(Śankara) (1) *'ila'* means one who directs another. God is the director of all.

(2) *'ila'* means sleepy. God never sleeps. He is ever conscious.

(3) The word *'nila'* means hidden or inaccessible. He is not such to His devotees. He gives His vision to them when they want it.

(Bhaṭṭar) *'ila'* means to move another; to do a thing by a request or direction. God wants no request to do good to His devotees. He helps them spontaneously and of His own initiative without any request from them.

813. अमृतशः *Amṛtaśaḥ*

(Śankara) God's own *Ātmā* is sweet like nectar and is insatiable. God enjoys His own *swarūpa* which is sweet nectar.

(2) The nectar which was got by churning the milky ocean was given by Him to the Devas and He also partook of it.

(3) God is immortal nectar and He is therefore sought after most keenly.

(Bhaṭṭar) He overwhelms His devotees with the nectar of His sweet and *Kalyāṇa guṇas* (auspicious attributes).

814. अमृतवपुः *Amṛtavapuḥ*

(Śankara) Not only His *swarūpa* but also His celestial body is immortal and sweet.

(Bhaṭṭar) Not only His *guṇas* but also His divine body is nectar.

815. सर्वज्ञः *Sarvajñaḥ*

(Śankara) He knows everything. He is omniscient. "He who is omniscient and all-knower".

(Bhaṭṭar) He knows the capacity and limitations of His devotees and takes full note of them.

816. सर्वतोमुखः *Sarvatomukhaḥ*

(Śankara) Kṛṣṇa is described in his *Viśwarūpa* exhibited by Him to Arjuna as having eyes, heads and faces all round in every direction.

(Bhaṭṭar) He can be attained by the devotees in all directions and there is no restriction. The example of Vibhīṣaṇa is referred to here.

817. सुलभः *Sulabhaḥ*

(Śankara) It is very easy to gratify God by offering simple things like tulasi leaves, flowers and even water with love and devotion. The Gītā śloka '*Patram Puṣpam*' is proverbial. A Mahābhārata śloka says 'How can one fail to attempt at emancipation when the ancient *Puruṣa* is capable of being attained by devotion alone, coupled with the offerings of leaves, flowers, fruits and water which are always obtainable without any cost'?

(Bhaṭṭar) He can be won completely by giving even things costing nothing, with love. The story of *Kubja*,

maid-servant of Kamsa winning Kṛṣṇa's love by giving the sandal he wanted, is referred to here.

818. सुव्रतः *Suvrataḥ*

(Śankar) He fasts rigidly in the performance of His *vratas* (vows) like *(Ekādaśi)* and He eats mainly with a circle of loving friends in feasts at the end of *vratas*. He both fasts and feasts in *Vratas*.

(Bhaṭṭar) If a person comes into His circle once, He would never give him up but would firmly protect him. This is His *mata* or *sañkalpa*. The following oft-quoted Rāmāyaṇa śloka brings out the significance of the name :—

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम ॥

Sakṛdeva prapannāya tavāsmiti ca yācate,
Abhayaṁ sarvabhūtebhyō dadāṁ etat vrataṁ mama.

"I rid him of all fears who betakes himself to Me even once and seeks My protection calling himself as Mine, this is my vow".

819. सिद्धः *Siddhaḥ*

(Śankara) All His greatness and glory are His own, never denied from nor dependent on others.

(Bhaṭṭar) For those who know His pure nature, He is readily attainable without effort. He is always eager and ready to save all because they are His children.

820. शत्रुजित् *Śatrujit*

(Śankara) He conquers His enemies. Although He has no enemies himself, He treats the enemies of Devas and sādhus as His own.

821. शत्रुतापनः *Śatrutāpanaḥ*

(Śankara) He makes His enemies feel powerless and impotent by His irresistible valour.

(Bhaṭṭar) Hereto, the direct *avatāras* of God have been spoken about That context has ceased with the previous name. The intervention of God by exercising His tremendous power through entering into others and filling them with a fraction of His power begins to be indicated by some names He slays the enemies of Devas etc by entering into kings like Kakusta and Purukusta and endowing them with his power and *śakti*. Kākusta killed all Asura foes while Purukusta went into *pātāla* and killed all *Gandarva* enemies.

822. न्यग्रोधः *Nyagrōdhaḥ*

(Śankara) (1) He rises and lives over the top of the entire cosmos. All else are below him

(2) All others below are tied up by His *Māya* and steeped in darkness

823. उदुम्बरः *Udumbaraḥ*

(Śankara) (1) '*Aṁbara*' means sky. He is beyond sky.

(2) According to a śruti text '*Udumbara*' means nourishing food. The Lord sustains the entire world by giving food.

Bhaṭṭar treats the above two names as one. '*Nyagrodha*' means that He can be bound and even made one's own by a mere *añjali* (obeisance) even by the low-placed. '*Udumbara*' means He is the master of the Highest heaven which is the eternal resting place

of all liberated souls. By putting the two words together it is suggested that the master of the highest Heaven is readily and willingly bound to a humble person who merely makes a bow.

824. अश्वत्थः *Aśvatthaḥ*

(Śankara) The Katopaniṣad and the Gītā (Chapter XV) describe the cosmic *samsāra* as the *aśvattha* tree, having its roots at the top and hanging down from above with its branches infinitely far and wide. This magic tree has its roots in Brahman.

(Bhaṭṭar) The '*aśva*' means '*jīva*'. As the Lord dwells within these *jīvas* as a ruler and director, He is called '*Aśvattha*'. A text is cited that Brahman sitting within the trinity carries on cosmic functions of creation, protection and absorption.

825. चाणूरान्ध्रनिषूदनः *Cāṇūrāndhraniṣūdanaḥ*

As a boy of eleven, he (as Kṛṣṇa) wrestled with the great mighty wrestler Cāṇūra of Āndhra country and killed Him.

826. सहस्रार्चिः *Sahasrārciḥ*

(Śankara) He who has innumberable dazzling rays. The Gītā says 'If the light of a thousand suns were to burst forth all at once in the sky, it would be the splendour of that mighty one' (XI—12).

(Bhaṭṭar) The sun is known as thousand-rayed. His rays serve many vitally useful purposes such as cooking, drying, nourishing etc. God sits within the thousand-rayed sun and endows Him with powers of illumination etc.

827. सप्तजिह्वः *Saptajihvaḥ*

(Śankara) *Agni* (fire) is known as having seven kinds of flame. The flames are said to be the tongues *(jihvas)* of the Lord of Fire. As already stated, fire, etc derive their power from God. God is therefore the real seven-tongued fire.

(Bhaṭṭar) The Lord has seven tongues in the shape of seven fire flames know as *Kāli*, *Karāḥ* etc. described in the Muṇḍakopaniṣad by which He receives and takes in the offerings etc. made in fire *(agni)*.

828. सप्तैधाः *Saptaidhāḥ*

(Śankara) Fire is called by this name which means having seven sticks thrown into it ceremonially. God, the power-giver to fire sitting inside is called by this name of *agni* who is His *vibhūti* (manifestation).

(Bhaṭṭar) '*Edha*' means the kindling of the sacred sacrificial fire. This is done in *yajñas* (sacrifices) called *Pāka*, *Havis* and *soma*. Each of them has seven divisions. *Agni* is kindled in seven kinds of *yajña* subdivisions and is therefore called 'सप्तैधा'. The presiding God in *agni* is conveyed by this name.

829. सप्तवाहनः *Saptavāhanaḥ*

(Śankara) (1) This is the name of *Sūrya* (sun) who has seven *aśvas* (horses) for his chariot. The name refers to the real Sun within the sun; (2) '*Sapta*' is one of the horses of the sun.

(Bhaṭṭar) The seven horses of the sun are said to the presiding deities of the seven kinds of *Candas*-*Gāyatri*, *Bṛhati*, *Pañkti*, *Tṛṣtup*,' *Uṣnic*, *Anuṣtup*, and *Jagati* which are the vedic metres of seven *Vyahritis* of *Praṇava (OM)* which precede the Gāyatri mantra.

830. अमूर्तिः *Amūrthiḥ*

(Śankara) His *swarūpa* is totally devoid of matter—subtle or gross.

(2) He has no body at all.

(Bhaṭṭar) His *swarūpa* differs totally from the cosmos of *nāma* and *rūpa*. He has *divya mañgala vigraḥ* form. Although He pervades the cosmos and supports it, His *swabhāva* (स्वभाव) is absolutely different.

831. अनघः *Anaghaḥ*

(Śankara) Pain or sin can never touch Him. He is painless and sinless.

(Bhaṭṭar) Unlike *jīvas* who are subject to *karma* and therefore subject to the ills of *samsāra*, He is beyond *karma* and is the master distriouting the fruits of *karma* to *jīvas*.

832. अचिन्त्यः *Acintyaḥ*

(Śankara) He is beyond all *praṇavas* and therefore not definitely comprehensible.

(Bhaṭṭar) It is difficult to comprehend Him.

833. भयकृत् *Bhayakṛt*

(Śankara) (1) The source of fear to evil persons.

(2) the root *'Kṛt'* means 'to cut off.' He cuts off all source of fear to His devotees.

834. भयनाशनः *Bhayanāśanaḥ*

(Śankara) He removes all the fears and dangers of people who stick to *Dharma*.

The above two names are taken together by Bhaṭṭar. God causes or removes fears and dangers according as people are wrong-doers or otherwise.

835. अणुः *Aṇuḥ*

(Śankara) He is extremely subtle. He is minuter than the minutest. A śruti text is "This subtle *Ātmā* could be grasped only by a mind totally pure".

(Bhaṭṭar) He is the subtlest and is therefore able to penetrate into the most tiny and subtle things like the minutest space within the subtle mind *(Hṛdaya Ākāśa)*, the *Avyakta* primordial matter and the *jīva* and enter into and reside in them

836. बृहतः *Bṛhataḥ*

(Śankara) Brahman is so called because (1) He is the greatest, nothing being equal to or greater than Him; (2) He makes *jivas* great like Himself. These two characteristics are described as *Bṛhatva* and *Brāhmaṇatva*.

(Bhaṭṭar) By a fraction of His power, He pervades both the vast eternal region of *Mōkṣa* and the stupendous cosmos.

837. कृशः *Kṛśaḥ*

(Śankara) Quotes here the famous *Akṣara vidya* text describing Brahman as '*Astūla*' (nor big nor stout). The name means only a negation of '*Stūla*' (big or stout) Vyāsa is apparently following the above śruti.

(Bhaṭṭar) He has the power to make Himself slender to the minutest extent so as to be able to penetrate or enter into very subtle things like air etc

838. स्थूलः *Sthūlaḥ*

(Śankara) '*stūla*' means big. It means here the biggest because Brahman contains within himself the whole cosmos.

(Bhaṭṭar) He has infinite power of extending Himself such as being able to touch the moon while standing on earth.

839. गुणभृत् *Guṇabhṛt*

(Śankara) By assuming the three *guṇas* of *Rājasa, Satva* and *Tāmasa* Brahman takes the forms of Brahmadeva, Viṣṇu and Rudra respectively and takes the work of creation, protection and absorption of the cosmos.

(Bhaṭṭar) '*Guṇa*' means the entire cosmos subordinate and subservient to Brahman. He supports the cosmos which is His by His will-power. "Everything is subservient to him. He is the master and ruler of all."

840. निर्गुणः *Nirguṇaḥ*

(Śankara) In truth He is devoid of attributes. A Śvetāswatara text, "He is pure and devoid of qualities" is cited.

(Bhaṭṭar) Although He pervades the cosmos, and is in contact with things—good, bad and indifferent, He cannot be tainted by them or their qualities or their states.

841. महान् *Mahān*

(Śankara) He has none of the properties of matter or of the senses such as sound, touch etc. His greatness and glory are therefore the highest. According to a

Āpastamba text, He is *Mahān* (pure and great) because He has no body nor limbs and no properties of touch, sound etc.

(Bhaṭṭar) His wish is all supreme. Nothing can hinder its fulfilment. Two texts are cited: "Being the unquestionable master, He can act at His pleasure bringing together or separating men or things"

(2) "Whatever He desires, He can achieve without any effort."

842. अधृतः *Adhṛtaḥ*

(Śankara) He who supports the earth etc. which bear and support all people, wants nothing for His own support.

(Bhaṭṭar) He has the power to enter into the bodies of other people whether with or without life and direct and move them as He pleases. None can check his actions. As Kṛṣṇa, He brought out the son of his *guru*, from *Paramapada* from which none can return to the cosmos.

843. स्वधृतः *Swadhṛtaḥ*

(Śankara) He rests on Himself. He stands on His own glory

(Bhaṭṭar) Unlike Yogi's powers of standing in the mid-sky without any support, which are derived by the grace of God, *Yoga Siddhi* etc. the Lord's power of standing on His own support without any outside aid is natural.

844. स्वास्यः *Swāsyaḥ*

(Śankara) (1) Lord's face is bewitchingly lovely and is most auspicious because He intends to do good to everybody. Śankara here is so deeply in love with God's fascinating face that He compares it to the beautiful and lovely colour of the inside petals of the lotus flower.

(2) '*Asya*' means also mouth. God's mouth from which the Vedas which teach us the means of salvation emanated, is certainly most auspicious.

(Bhaṭṭar) '*Asya*' means sitting or resting. Sitting or resting in a state of perfect purity by the Lord is meant here. The ever perfect state of the Lord is higher than the previously imperfect *Jīva* who enjoys his perfect state only after *mukti* (or *mokṣha*) generation. The word '*su*' meaning 'perfect' distinguishes the ever perfect Lord from the *Mukta*.

845. प्राग्वंशः *Prāgvaṁśaḥ*

(Śankara) God is beginningless and is therefore always prior to any *vaṁśa* (family with a line of descendants).

(Bhaṭṭar) The *vaṁśa* here refers to the *Nitya Muktas*. They are never *saṁsāris*. They have always been free and pure souls and are of God's family. God is above them and has precedence over them. Hence the name.

846. वंशवर्धनः *Vaṁśavardhanaḥ*

(Śankara) *Vaṁśa* means people of the World who are God's family and descended from Him. The word '*Vardhana*' means both increasing and cutting off and diminishing. God has thus to increase and also to decrease population.

(Bhaṭṭar) By His grace, He transforms impure *saṁsāri jīva* into pure *mukta* souls and increases His family of pure and *mukta* souls.

847. भारभृत् *Bhārabhṛt*

(Śankara) He bears the burden of the cosmos through His aṁśas like Ādiseṣa.

(Bhaṭṭar) He Himself takes up the case of *saṁsāri jīvas* aspiring for *mokṣa* and carries on their duties and the burden of completing their *sādhanas* and liberates them

848. कथितः *Kathitaḥ*

(Śankara) (1) He is declared to be the Highest goal to be reached. The Vedas so declare Him. (2) All the Vedas uniformly say that He must be sought after for deliverance from *Saṁsāra.* The Gītā says "I am the supreme to be known by all the Vedas without exception". Harivaṁśa says; "Viṣṇu is sung everywhere at the beginning, middle and at the end of the Vedas, Rāmāyaṇa and Mahābhārata".

(Bhaṭṭar) He is declared as possessing all the great and illustrious *Kalyāṇa Guṇas* and *mahima* (greatness) described hitherto and hereafter by the Vedas, Rāmāyaṇa, Mahābhārata etc

849. योगी *Yogī*

(Sankara) He is reached by *yōga* concentration and meditation. (2) He enjoys Himself perpetually by *yoga* of His own self.

(Bhaṭṭar) He is perpetually endowed with extraordinary *yogic* powers by which He can accomplish extraordinarily wonderful things. He is *Yogīśwara.*

850. योगीशः *Yogīśaḥ*

(Śankara) Unlike other *yogis*, His *yoga* knows no obstacles. He is therefore a supreme *yogi*.

(Bhaṭṭar) He is master even of born *yogis* like Sanaka, Sanandana and helps them to complete their *yoga* and to attain the desired fruit.

851. सर्वकामदः *Sarvakāmadaḥ*

(Śankara) He is the grantor of all desired fruits. Brahma sūtra says "All fruits emanate from Brahman."

(Bhaṭṭar) Even to *yogis* of imperfect *yoga*, He gives *anima* and other *yoga siddhis*.

852. आश्रमः *Āśramaḥ*

(Śankara) He is the resting place to all those that wander in the forest of *saṁsāra*.

(Bhaṭṭar) God is kind even to those who fail to reach perfection in *yoga*. He makes them take their birth in the families of great devotees so as to enable them to perfect their *yoga*.

853. श्रमणः *Śramaṇaḥ*

(Śankara) He chastises men grovelling in *avidya* by suitable punishment.

(Bhaṭṭar) By giving them birth in the houses of perfect *yogis*, He helps them to strive again in their *yoga* and to develop it to perfection.

854. क्षामः *Kṣāmaḥ*

(Śankara) He reduces persistent sinners to miserable straits.

(Bhaṭṭar) Even those who fall short of *yogic* perfection and fail to achieve it are helped by God mercifully to perfect it as early as possible. No one who endeavours in the *yogic paths* will be allowed to come to grief. He will be saved by making further *yogic* effort easy. God makes him fit for perfecting *yoga* commenced in a previous birth.

855. सुपर्णः *Suparṇaḥ*

(Śankara) The leaves are the Vedas of the *saṁsāra* tree which has its root in him. Kṛṣṇa says in Gītā "The world tree with its roots above and its branches below is said to be imperishable. Its leaves are the Vedas and he who knows it, knows the Vedas."

(Bhaṭṭar) To the *yogī* who has perfected in more than one birth, the Lord gives ascent to the ultimate goal. A Gītā śloka saying that after perfecting *Mokṣa sādhana* by continuous striving in several births, the *sādhaka* reaches the highest goal is cited.

856. वायुवाहनः *Vāyuvāhanaḥ*

(Śankara) By whose order and the fear of whom *Vāyu* blows. The śruti text "The wind blows through fear of Him" is cited

(Bhaṭṭar) "*Vāyu*" means one who runs very fast and re.ers to Garuda. King Vasu, a great devotee was carried to *Paramapada*, the highest heaven under the orders of the Lord.

(2) Like the *Archirādi mārga* which carries *Mukta jivas* to *Mokṣa* there is also another *gati* (way) called *Garuda mārga* in which Garuda is made to carry *Mukta jivas* to *Mokṣa*.

857. धनुर्धरः *Dhanudharaḥ*

(Śankara) As Sri Rama, the Lord carries always a mighty bow.

(Bhaṭṭar) The Lord holds the bow and uses it for protecting His devotees from the harassment of enemies. Rāma says to Sīta: "Kṣatriyas wear arms only to relieve the fears and distress of defenceless sādhus".

858. धनुर्वेदः *Dhanurvedaḥ*

(Śankara) The Lord as Rāma is the greatest master of the science of archery.

(Bhaṭṭar) Devas and men learn the art of archery from Him.

859. दण्डः *Dandaḥ*

(Śankara) He is the Lord of chastisement. He is the punisher of wrongs and the inflicter of punishments as a deterrent, for reforming evil-doers.

(Bhaṭṭar) Through Kings, who are His *amśas,* he inflicts punishments on wrong-doers and reforms them.

860 दमयिता *Damayitā*

(Śankara) In forms of *Yama* and ruling-Kings, He purges sinners of their sins by punishment.

(Bhaṭṭar) In the case of mighty sinners like Rāvaṇa, He directly takes the role of punisher.

861. दम *Damaḥ*

(Śankara) He is the punishment. God having brought about the punishment of people going astray, materially

helps in bringing about the desired object of punishment viz the reformation of the wrong-doer.

(Bhaṭṭar) अदमः (*Adamaḥ*) The idea is that God's will which is always good can never be restrained by others. But God can restrain the arrogance and pride and consequent oppression by others of the weak and innocent

862. अपराजितः *Aparājitāḥ*

(Śankara & Bhaṭṭar) He could never be conquered by His enemies. His will and plans can never be frustrated.

863 सर्वसहः *Sarvasahaḥ*

(Śankara) (1) He has the power to accomplish any task he takes up; (2) He could stand up and subdue anyone.

(Bhaṭṭar) In his great magnanimity He suffers people to worship other Devatas than Himself and gives those Devatas the power to grant the fruits desired by their worshippers.

865. नियन्ताः *Niyantāḥ*

(Śankara) He controls every cosmic functionary under Him and makes him carry out His orders perfectly.

(Bhaṭṭar) When He observes an inclination in a person to worship a particular Devata because of His faith in that deity, He generally fosters devotion to that deity in that person. The Gītā śloka (VII—21) is cited "Whatever may be the form in which each devotee seeks to worship with faith, in that faith alone do I make His faith steadfast."

865. अनियमः *Aniyamaḥ*

(Śankara) He could not be controlled or restrained by others in carrying out His will. He rules and controls others

(Bhaṭṭar) The name is "नियमः". The Gitā context is carried further. He Himself distributes the fruits desired by earnest worshippers of other deities He treats the worship of other deities as His own worship.

866. अयमः *Ayamaḥ*

(Śankara) (1) The God of death could not come near Him.

(2) *Niyama* and *Yama* are the two means of acquiring yoga. As He is to be reached by these two, He is called *Niyama* and *Yama*.

(Bhaṭṭar) *Yama*: He is the controller of deities like yama etc. Yama says in Viṣṇupurāṇa "Even to be dubbed with the name of Yama (meaning ruler and controller) Viṣṇu is the controlling Lord".

So far the controlling of men of *Rājasa* and *tāmasa* gunas and their worship etc. has been dealt with. Now begin names indicating how God helps Sātvika people in their endeavours.

867. सत्ववान् *Satvavan*

(Śankara) He has great courage and strength.

(Bhaṭṭar) He is Himself the presiding deity over *Satva guṇa*

868. सात्विकः *Sātvikaḥ*

(Śankara) He is mainly established in *satva* guna.

(Bhaṭṭar) He is the source of Dharma, *Jnana, Vairāgya* and *Aisvarya*, which are the fruits of *satva* and is therefore called *sātvika*.

869. सत्यः *Satyaḥ*

(Śankara) He is extremely good to *sādhus* who are known as *sats*.

(Bhaṭṭar) All the greatness and glory described about Him by the sāstras and scriptures are absolutely real.

(2) Kṛṣna is described as firmly established in truth

870. सत्यपरायणः *Satyaparāyaṇaḥ*

(Śankara) He is unshakably devoted to truth and Dharma.

(Bhaṭṭar) What is most pleasing to Him is the motiveless disinterested practice of Dharma by sātvikas.

871. अभिप्राय. *Abhiprāyaḥ*

(Śankara) He is sought after earnestly and affectionately by those who want to attain their *puruṣārthās*.

(2) At the time of *pralaya* all beings enter into Him

(Bhaṭṭar) Disinterested practisers of Dharma dedicate all their *Karmas* to His sole pleasure and for no selfish object His pleasure is their dominant and sole intention.

872. प्रियार्हः *Priyārhaḥ*

(Sankara) Giving to God what is dear and valuable is the proper and wise thing. One cannot find a more deserving donee. A śruti text is cited. By those that desire for the imperishable (Brahman) the most beloved things in the World and the choicest in the house should be given to Him, who is endowed with all good qualities".

(Bhaṭṭar) God deserves the disinterested love of His *Bhaktas*. Of the four classes of Bhaktas referred to in the Gita, the disinterested *Gnani* Bhakta alone deserves to be called a *true* devotee because he alone gives his love profusely and disinterestedly.

873. अर्हः *Arhaḥ*

(Sankara) He deserves all kinds of *pūjas* prescribed by the sastras.

(Bhaṭṭar) God deserves most sincere love and devotion.

874. प्रियकृत् *(Priyakṛt)*

(Sankara) Besides being most deserving of *pūja* (worship), He has the great quality of honouring and extolling those who offer *pūja* to Him with affection.

(Bhaṭṭar) God has the great qualities of turning His selfish and interested devotees into disinterested ones by increasing their *satva guṇa*. When the love for God increases, the desire for fruits decreases.

875. प्रीतिवर्धनः *(Prītivardhanaḥ)*

(Sankara) The Lord increases more and more love and devotion of His Bhaktas.

(Bhaṭṭar) The same intrepretation is given. Kṛṣṇa says in Gīta that to those who are devoted to Him, He bestows the right understanding. (X–10)

876. विहायसगतिः (*Vihāyasagatiḥ*)

(Śankara) (1) He who has His abode in the sky. He is Himself the Mokṣa sky region to be reached as the ultimate goal.

(2) The sun moving about in the sky is His *Vibhūti*.

(Bhaṭṭar) The highest *mokṣa ānanda* sky is reached by His help and grace. The process described by the Brahmasūtras is mentioned in this context

877. ज्योतिः *Jyotiḥ*

(Śankara) God is the only one self-luminous light. All other cosmic illuminations like the sun, moon etc. derive their luminosity from him. A śṛuti text "Nārāyana is the supreme light" is cited.

(Bhaṭṭar) Bhaṭṭar sees here the beginning of names denoting the various Devatas appointed by God to carry the liberated souls from the human body at the hour of death to the highest *Mokṣa* heaven referred to in the previous name. The deities are known as *ātivāika Devata gaṇa* They help the *jivas* to transcend matter and all material lokās by carrying them up with the fastest motion. The name '*jyoti*' refers to *Agni Devata,* the first Devata marking the *Ātivāika* ladder to Mokṣa.

878. सुरुचिः *Suruchiḥ*

(Śankara) (1) The light of God is most lovely and delightful.

(2) God possesses tastes and desires coupled with benevolence and grace.

(Bhaṭṭar) This name refers to the second Devata in the Ātvāika ladder. The name of the Devata is called 'Ahah'. The words 'Ahas' means the dawn of the day. The light of the dawn is very auspicious and lovely with the resplendent rising sun

879. हुतभुक् *Hutabhuk*

(Śankara) The Lord is the enjoyer of oblations though offered to different Gods in sacrifices.

(5) He is the protector of sacrifices.

880. विभुः *Vibhuḥ*

(Śankara) (1) He is present everywhere pervading everything.

(2) He is the undisputed master of all the worlds.

हुतभुग्विभुः *Hutabhunvibhuḥ*

Bhaṭṭar has taken the two names together and has interpreted to mean *Śukla Paksha,* the bright fortnight, which is the name of the next deity in the *mokṣa* carrying ladder.

881. रविः *Raviḥ*

(Śankara) God in His *Vibhūti* garb of Sūrya (sun) sucks all rasās from the earth below. The name is therefore sun, a *vibhūti* of God.

(Bhaṭṭar) God gives through the rays of the sun, who is his eye, brilliant luminosity in the moon, lightning and Varuna. These three are the next three deities in the carrying path.

886. अनन्तः *Anantaḥ*

(Śankara) (1) Unlimited by space or time. He is eternal and all pervading.

(2) He assumes the form of Ādiśeṣa (serpent) who is known as Ananta. Ādiśeṣa is His *Vibhūti*.

887. हुतभुक् *Hutabuk*

(Śankara) He is the consumer of oblations.

888. भोक्ता *Bhogtā*

(Śankara) (1) He enjoys the World.

(2) He rules and protects the world.

अनन्तहुतभुग्भोक्ता *Ananta-hutabhug-bhōgtā*

(Bhaṭṭar) All the three names have been taken together. Indra is called 'Hutabhuk' here because he receives his share of the offerings 'Bhōgta' refers to prajāpati (Brahmadeva) who protects people as if they are his children. Indra and *Prajāpati* are the next divine carriers 'Ananta' meaning 'very great' is an attribute of both these deities The name therefore ...nts to God who has got these great deities, Indra ... as His mukta *jīva* carrying agents.

Sukhadaḥ

...gives the Bhaktas *Mokṣa* bliss.

Bhaṭṭar takes this as Uttarayāna, the next deity in the ladder.

882. विरोचनः *Virōchanaḥ*

(Śankara) God is dear in many different ways to the devotees according to their tastes and ways of approach.

(Bhaṭṭar) The next deity is called *samvatsara* which means a full year in which the sun makes a brilliant passage with his chariot.

883. सूर्यः *Sūryaḥ*

(Śankara) (1) The sun generates all kinds of wealth.

(2) The sun gives whatever His worshippers want.

(Bhaṭṭar) This name refers to Vāyu the Wind God and the next in the order of divine carriers The etymological meaning of the word is 'moving'.

884. सविता *Savitā*

(Śankara) He is the begetting father of all A text is cited: "He is called *Ravi* because He takes away the juices and He is named *savita* as He produces all beings"

(Bhaṭṭar) This refers to *Sūrya* through whom God gives rain, food grains etc. Sūrya is next in the order of Divine Carriers

885. रविलोचनः *Ravilochanaḥ*

(Śankara) God has the sun for His eye. The Mundaka text: "Whose head is the fire, whose eyes are the sun and the moon" is cited

(Bhaṭṭar) God gives through the rays of the sun, who is his eye, brilliant luminosity in the moon, lightning and Varuna. These three are the next three deities in the carrying path.

886. अनन्तः *Anantaḥ*

(Śankara) (1) Unlimited by space or time. He is eternal and all pervading.

(2) He assumes the form of Ādiśeṣa (serpent) who is known as Ananta. Ādiśeṣa is His *Vibhūti*.

887. हुतभुक् *Hutabuk*

(Śankara) He is the consumer of oblations.

888. भोक्ता *Bhogtā*

(Śankara) (1) He enjoys the World.

(2) He rules and protects the world.

अनन्तहुतभुग्भोक्ता: *Ananta-hutabhug-bhōgtā*

(Bhaṭṭar) All the three names have been taken together. Indra is called 'Hutabhuk' here because he receives his share of the offerings 'Bhōgta' refers to prajāpati (Brahmadeva) who protects people as if they are his children. Indra and *Prajāpati* are the next divine carriers. 'Ananta' meaning 'very great' is an attribute of both these deities The name therefore points to God who has got these great deities, Indra and Brahman as His mukta *jiva* carrying agents.

889. सुखदः *Sukhadaḥ*

(Śankara) He gives the Bhaktas *Mokṣa* bliss.

(Śankara) He has never any sense of disappointment or dejection. He is full of everything that could be wished for and He has never any sense of want.

The name also indicates that He does not throw Himself into a mood of despair He always perseveres in His attempts to redeem souls and is never affected by a sense of despair.

(Bhaṭṭar) After so many unsuccessful attempts, He has lifted up the *Mukta jīva* and brought Him to His immediate vicinity. He now feels relieved and delighted.

893 सदामर्षी *Sadāmarṣī*

(Śankara) He always forgives especially good people.

(Bhaṭṭar) Having elevated the *Mukta* to *Mokṣa*, He would not suffer any obstacles to come in the way of limitless love between them progressing perpetually. The Taittirīya text; "The Mukta enjoys perpetually the maximum of Mokṣa bliss along with Brahman" is cited

894 लोकाधिष्ठानं *Lokādhiṣṭānaṁ*

(Śankara) The whole cosmos rests on Him who stands supported by His *Mahīma* (greatness) without any support whatever.

(Bhaṭṭar) God is the support of the *Mokṣa* and its denizens.

895. अद्भुतः *Adbhutaḥ*

(Śankara) God is ever an object of w· never ceases to fill us with wonder The describing the *Ātmā swarūpa* as ever *Āscharya* (

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(Śankara) God is ever an object of wonder and never ceases to fill us with wonder The Gita describing the *Ātmā swarūpa* as ever *Āscharya* (wonder)

(2) Śankara splits the name also as "अदुखदः" which means God wards off difficulties and pains tending to come to his Bhaktas.

(Bhaṭṭar) *Amānava* is the last of the carriers who directly leads up to the Lord seated on the throne along with Lakṣmi in the *śeṣa Paryanka* (Couch). 'Amānava' means not a mortal 'Amānava' seems to be called by this name, apparently because he directly brings about the immortality of the soul.

God is called Sukhada here as He gives *mokṣa* bliss to the liberated jīva.

890. नैकजः *Naikjaḥ*

(Śankara) He takes many births as *avatāras* for the sake of humanity.

(Bhaṭṭar) नैकदः *Naikadaḥ*

He has many nymphs as maid servants who receive the new comer viz Mukta-jīva and gives him many honours and deckings A Upaniṣadic text saying that they come fast to receive Him with garlands, sandal-paste, new clothes, ornaments etc. is cited.

891. अग्रजः *Agrajaḥ*

(Śankara) He is the first to appear in the cosmos and He appears before anyone else.

(Bhaṭṭar) God is senior to all the *muktas* and is honoured by them. He shines in *Paramapata* in all His glory and splendour.

892. अनिर्विण्णः *Anirvinnaḥ*

(Śankara) He has never any sense of disappointment or dejection. He is full of everything that could be wished for and He has never any sense of want.

The name also indicates that He does not throw Himself into a mood of despair He always perseveres in His attempts to redeem souls and is never affected by a sense of despair.

(Bhaṭṭar) After so many unsuccessful attempts, He has lifted up the *Mukta jiva* and brought Him to His immediate vicinity. He now feels relieved and delighted.

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(Śankara) God is ever an object of wonder and never ceases to fill us with wonder The Gita describing the *Ātmā swarūpa* as ever *Ascharya* (wonder)

and the Katha Upanisad text describing *Paramātmā*, the teacher of Paramātmā, and the seeker of Paramātmā as all *Āscharya* are cited.

(Bhaṭṭar) However long He is enjoyed by *Muktas* in the Mokṣa region, He is ever new and wonderful to them.

896. सनात् *Sanāt*

(Śankara) He is eternal. Time is the manifestation of the Lord. A Viṣṇu Purāna text says that Time issues from Brahman. There could therefore be no question of God being limited by time

(Bhaṭṭar) The word 'sana' means to give and share. He gives the *Muktas* all *Ānanda* and enjoys it with them.

897. सनातनतमः *Sanātanatamaḥ*

(Śankara) He is the greatest perpetual among perpetuals. Brahmadeva the Creator and others are spoken of as *sanātana*. God is the greatest sanātana.

(Bhaṭṭar) Although He has been perpetually existing, He grows fresher and fresher. He never gets old. His youth is perpetual.

898. कपिलः *Kapilaḥ*

(Śankara) He is of yellow colour, resembling the colour of Vadavā agni (fire) which destroys the world in Pralaya. God is the cause of the world's pralaya. The maker of *pralaya* must be beyond *pralaya* and He must therefore be perpetual.

(Bhaṭṭar) Kapila is of yellow colour. God's form is described as shining like lightning whose flashing

illumination devovours the dark colour of cloud in which the lightning flashes. The lightning yellow colour is the colour of Devi Lakshmi whose colour overhelms the colour of Lord Viṣṇu. The idea is that the aspect of mercy on the part of mother overcomes the stern determination of punishment on the part of the Lord.

899. कपिः *Kapiḥ*

(Śankara) The sun who drinks off the waters from the earth.

(2) *Kapiḥ* is the name of Varāha (boar). This also refers to Varāha *avatār.*

900. अप्ययः *Apyayaḥ*

(Śankara) The indestructible resting place. During Pralaya the whole cosmos rests in Him.

(Bhaṭṭar) कपिरप्ययः God enjoys the pure *Ānanda swarupa* of the soul. He enjoys it perpetually in *Mukti.* The enjoyment is insatiable.

901. स्वस्तिदः *Swastidaḥ*

'Swasti' means *mangalam* or blessing. He confers blessings on His devotees.

902. स्वस्तिकृत् *Swastikrit*

(Śankara) He acts very auspiciously towards His devotees.

(Bhaṭṭar) He blesses them with the *Bhoga* of enjoying Him and His greatness.

903. स्वस्ति *Swasti*

He is Himself *mangalam* and bliss incarnate.

904. स्वस्तिभुक् *Swastibhuk*

(Śankara) (1) He is the enjoyer of blessings

(2) He enables His devotees to enjoy blessings.

(Bhaṭṭar) He protects and presents the auspicious food given to the devotees

905. स्वस्तिदक्षिणः *Swastidakṣinaḥ*

(Śankara) (1) He grows more and more auspicious with the growth of time;

(2) He is clever in conferring blessings.

(3) He is capable of accomplishing things quickly. Two texts are cited. (a) The best *mangalam* (good) comes to a man immediately on thinking of Lord Kṛṣṇa; (b) Rock-like heaps of sins are shattered to pieces on the mere thought of Kṛṣṇa.

(Bhaṭṭar) He gives fine celestial bodies to His devotees for doing service to them and for their enjoyment.

906. अरौद्रः *Aroudraḥ*

(Śankara) He is not fierce in action, or in wishes or in dislikes These three are the trio of fierce things. He has no desire, hatred etc. Hence He is called "aroudra".

(*Bhaṭṭar*) Although *He* has *supreme power* and authority, He is never fierce towards the devotees. His qualities are sweet and cooling and He never gets hot.

907. कुण्डली *Kundali*

(Śankara) (1) 'Kundali' means a serpent. Ādiśeṣa is His Vibhūti form.

(2) He has two ear-rings shining brightly like the sun.

(3) He wears on His two ears *Kundala* ornaments which are said to represent Sankhya and Yoga i e. *jnāna* and *karma* yogas. They are of the shape of fish.

(Bhaṭṭar) He wears fine ornaments such as *Kundalas*.

908. चक्री. *Cakrī*

(Śankara) He bears on hand the *Sudarśana Cakra* which is the Devata presiding over the minds of men. The mind wheels round and round very fast as the chakra.

(Bhaṭṭar) He has not only celestial ornaments but has also celestial weapons like chakra etc.

909. विक्रमी *Vikramī*

(Śankara) (1) Strides by foot; (2) heroic valour These two being His unique characteristics He is called Vikramī.

(Bhaṭṭar) He possesses great majesty.

910. ऊर्जितशासनः *Ūrjitaśāsanaḥ*

(Śankara) 'Śāsana' means commandments. Śrutis and Smṛtis contain the commandments of God. Such commandments cannot be overruled or disobeyed A text is cited. "The *śruti* and *smṛti* are my commands and he who overrides them is violator of

law and My hater. Such a man, though he may be my devotee, is not a Vaishnava".

(Bhaṭṭar) His commands could not be transgressed by the greatest Devas like Brahmadeva and Indra

911. शब्दातिगः *Sabdātigaḥ*

(Śankara) He is beyond description, as He has no species etc which could be described by words (He does not belong to any class or group. A Taittirīya text "from whom all speech turns back along with mind despaired of contacting Him" and a Viṣṇu-purāṇa text, "His ultimate *swarūpā* sought after by yogis by meditation is not within the reach of language."

(Bhaṭṭar) His grand glory and purposes are indescribable by the thousand tongues of Ādiśeṣa or by Vedās with countless branches or by Goddess Saraswati herself.

912. शब्दसहः *Sabdasaḥ*

(Śankara) Although He cannot be directly described by words, Veda *śabdās* (sounds) somehow reveal their ideas about Him in circuitous and indirect ways. A śruti text saying "whom all the Vedas somehow explain their ideas about" and a Gitā text "I must be known as the intended purport of all Vedas" are cited

Bhaṭṭar sees the beginning of a series of names referring to Gajendra Mokṣa episode.

The indistinct cries even of animals in distress are considered by Him to weigh a heavy burden on Him so as to compel him to afford immediate relief.

913. शिशिरः *Śiśirah*

(Śankara) To men scorched and burnt by the heat of samsara, He is a cool tank for them to plunge into and *obtain immediate and permanent relief.*

(Bhattar) '*śisira*' means moving with extraordinary speed. As soon as He heard the cry of Gajendra from His distant abode of Heaven, He came very fast to the scene.

914. शर्वरीकरः *Śarvarikarah*

(Śankara) The pure *Ātma swarūpa* is like night *to samsaris* clouded by *avidya* (delusion). What is night to *samsaris* is day light to *gnanis*. The Gītā has aptly described this: "What is night for all beings is the time of waking for the disciplined soul; What is the time of waking for all beings is night for the sage who sees" (II—6).

(Bhattar) 'Sarvari' means killing weapons. The Lord hurried with his five weapons in His hands to the spot.

915. अक्रूरः *Akrūrah*

(Śankara) He never gets furious and cruel. He has everything in full. There is therefore no occasion for any angry feelings arising in His mind.

(Bhattar) He was not cruel even to the crocodile which seized the elephant's leg. The weapons were not used by Him. He lifted them out of the tank and granted good to them.

916. पेशलः *Peśalah*

(Śankara) By actions, thoughts, words and body, He is all friendly and soft.

(Bhaṭṭar) He is very lovely to look at when in excitement and haste to Gajendra. He wears dress, ornaments etc. in an inspired manner.

917. दक्षः *Dakṣaḥ*

(Śankara) As the cosmic ruler, He is naturally endowed with magnanimity, capacity and quick action.

(Bhaṭṭar) He comes very quickly in response to distressed cries.

918. दक्षिणः *Dakṣinaḥ*

(Śankara) (1) The previous name and this name convey the same meaning. There is no fault in the repetition because the words are different though the same in meaning.

(2) 'Dakṣa' may also mean to go or punish.

(Bhaṭṭar) Although He came very quickly to the spot at terrific speed on Garuda, He said very generously to it: "I am sorry I am late because of the distance"

919. क्षमिणांवरः *Kṣamināmvarah*

(Śankara) He is the greatest from the point of view of patience and endurance He is greater than yogis famed for calmness and patience and greater than the patient bearer of a big burden like the mother earth. The Rāmāyaṇa śloka "क्षमया पृथिवीसमः" (He is equal to earth in point of patience and forbearance) is cited.

(2) He bears the cosmos without any trouble or pain as *Bhūmi Devi* bears the burden of earth. But He is far greater than her because her burden is much lighter than the entire cosmic burden borne by Him.

(3) "Ksamina" means strong. As He is endowed with all powers, He is capable of doing all actions. Hence He is the strongest.

(Bhaṭṭar) Till He actually saw the Gajendra, He was beside Himself and was able to recover His self only when He reached the elephant and saw him.

920 विद्वत्तमः *Vidvattamaḥ*

(Śankara) His omniscience covers every object and at all times and is therefore unsurpassable by others of the greatest knowledge.

(Bhaṭṭar) He displayed the greatest skill and knowledge in rendering medical aid in the healing of wounds caused to the Gajendra by the crocodile.

921. वीतभयः *Vītabhayaḥ*

(Śankara) He is totally devoid of fear being the Lord over all and an eternal *asamsari Mukta. Samsaris* subject to Karma alone suffer from fear.

(Bhaṭṭar) By His quick arrival on the spot, He rid the Gajendra of his fear.

The name may also indicate that the Lord's fear that his arrival on the scene should not be late was also removed

922. पुण्यश्रवणकीर्तनः *Punyasravanakirtanaḥ*

(Śankara) (1) Hearing and uttering the names of the Lord gives abundant *puṇyam* (good) Vyāsa states at the end of the *stotra* "He who hears this stotra and always recites it will surely attain every good both in this world and in the world to come".

(Bhaṭṭar) By mere hearing or telling of the Gajendra Mokṣa episode, one will immediately be absolved of his sins.

923. उत्तारणः *Uttāraṇaḥ*

(Śankara) He helps people to cross the *Samsaric* ocean

(Bhaṭṭar) The Lord got both Gajendra and the crocodile out of the tank waters to the shore. The beauty is that the Lord rescued both.

924. दुष्कृतिहा *Duṣkrtthā*

(Śankara) He destroys bad things which are sins. He destroys evil doers.

(Bhaṭṭar) Having lifted up the crocodile to the shore, He tore it off with His chakra.

925. पुण्यः *Punyaḥ*

(Śankara) He gives *Puṇyam* (virtue) in plenty to all people who think of Him, utter His names etc.

(2) He teaches the ways of acquiring *Puṇya* (virtue) by promulgating *śrutis* and *smṛtis*

(Bhaṭṭar) He purifies us when we sing this story of God's fame and glory.

926. दुःस्वप्ननाशनः *Dusswapnanāśanaḥ*

(Śankara) To those who meditate upon Him, sing His praises, utter His names with Joy or worship Him, He dispels all bad dreams which forebode evil things.

(Bhaṭṭar) The Lord dispels the bad dreams of people who hear the Gajendra episode.

927. वीरहा *Vīrahā*

(Śankara) By giving Moksha, He put an end to jīvas going in different paths after death.

(Bhaṭṭar) He destroyed the entire store of *Karma* which bound the Gajendra in *samsara* and therefore released him by conferring Mokṣa.

928. रक्षणः *Rakshanaḥ*

(Śankara) The Lord protects the three worlds by assuming *satva guṇas.*

(Bhaṭṭar) The Lord cheered and protected Gajendra by touching his wound gently, by embracing and by uttering sweet honeyed words of apology.

929. सन्तः *Santaḥ*

(Śankara) Those who walk along righteous paths are *sādhus.* The Lord Himself has taken the shape of *sādhus* for the increase of knowledge and modesty.

(Bhaṭṭar) (1) In this way, He endears Himself to those who resort to Him for protection.

(2) He is always available to *sādhu* dependents. To others, He is not.

(3) He gives (*sādhus*) whatever they desire.

930. जीवनः *Jīvanaḥ*

(Śankara) God is real life (prana) of all beings As their prana (life) He makes them live and breathe. But for Him there will be no help.

(Bhaṭṭar) The Lord while killing the crocodile with His auspicious hand killed only his crocodile form and restored the old *Gandarva* form which had been lost by a curse. A new life was conferred on it by the Lord.

931. पर्यवस्थितः *Paryavasthitaḥ*

(Śankara) He pervades and fills the entire cosmos.

(Bhaṭṭar) Out of extreme affection, like a parent, He came to see the injuries on his body and stood before Him.

932. अनन्तरूपः *Anantarūpaḥ*

(Śankara) All the countless forms of beings and things of the cosmos are His forms. He is therefore of countless forms.

(Bhaṭṭar) God has in stock many other forms to run to the scenes of distress of His devotees

933. अनन्तश्रीः *Anantaśrīḥ*

(Śankara) His *śakti* and splendour are limitless. A sruti text "The supreme *śakti* of Him is declared to be manifold" is cited.

. (Bhaṭṭar) He has infinite wealth for giving to his devotees like the Gajendra.

934. जितमन्युः *Jitamanyuḥ*

(Śankara) He has conquered anger.

(Bhaṭṭar) His furious anger against the crocodile which wanted to kill Gajendra vanished in a moment.

935., भयापहः *Bhayāpaḥ*

(Śankara) He dispels the fears of *samsāra* and its continuance in the case of deserving men by conferring Mokṣa.

(Bhaṭṭar) He could be trusted by men like us to dispel our despair in dangerous straits.

936. चतुरश्रः *Chaturaśraḥ*

(Śankara) He acts justly giving a square deal to us. He distributes among men fruits commensurate to their *Karma*.

(Bhaṭṭar) He displayed great excitement and confused state in dressing, in flying to rescue Gajendra etc. All this may appear to be too much. All these were quite proper for Him in the cases of devotees like Gajendra.

937. गभीरात्मा *Gabhīrātmā*

(Śankara) His *swarūpa* and mind are unfathomable.

(Bhaṭṭar) His heart and mind are unfathomable even to great gods like Brahmadeva.

938. विदिशः *Vidiśaḥ*

(Śankara) He distributes various fruits to various persons according to their deserts.

(Bhaṭṭar) The persons who sung praises to the saviour of Gajendra reverentially, in exuberance of joy

could not do so adequately. His forms, *guṇas* etc. are always beyond description.

939. व्यादिशः *Vyādiśaḥ*

(Śankara) He issues various commands to Indra and other cosmic functionaries.

(Bhaṭṭar) The Lord gives to Brahmadeva, Indra and others their respective positions.

940. दिशः *Diśaḥ*

(Śankara) He reveals to the World by Veda Sastras the prescribed Karma and the fruits to be obtained.

(Bhaṭṭar) The Lord who showed the greatest Love to Gajendra by elevating him to Mokṣa and making him His perpetual servant, did not treat the Gods Brahmadeva, Indra etc. assembled there similarly but stopped with giving them His commands to discharge their functions properly.

941. अनादिः *Anādiḥ*

(Śankara) He is the cause of all but has no other cause for Himself. He is always self-existing.

(Bhaṭṭar) Great cosmic functionaries who are not absolutely devoid of conceit do not unreservedly accept God as their supreme master and therefore fail to earn God's love in the same manner as Gajendra did. They do not therefore seek or get immediate release as Gajendra did.

942. भूर्भुवः *Bhūrbhuvaḥ*

(Śankara) He is the support and supporter of the earth who supports all.

(Bhaṭṭar) That person alone can be recognised as really existing who knows and accepts the truth that God is his master. This knowledge accompanied by a life of perfect obedience would alone entitle a person to be recognised as existing. The Gītā śloka (XII-8) is cited in this context: "Fix thy mind on me alone, let thy thoughts rest in me and in me alone will thou live hereafter".

943. लक्ष्मि *Lakṣmi*

(Śankara) (1) He is not only the supporter of the earth but He is also her splendour.

(2) 'Lakṣmi' means Ātma Vidya, the science of the Soul. He is Ātma Vidya.

(3) ,He is beauty (Lakṣmi) of the earth and the sky.

(Bhaṭṭar) He is every kind of wealth to His devotees such as Vibhīṣana.

944. सुवीर. *Survīraḥ*

(Śankara) (1) He has fine manners of gait.

(2) He appears in various lovely forms.

(Bhaṭṭar) . He firmly protects devotees from dangers.

945. रुचिराङ्गदः *Ruchirāngadaḥ*

(Śankara) He bears beautiful armlets.

(Bhaṭṭar) He presents Himself to His devotees in bewitchingly loving colours.

946 जननः *Jananaḥ*

(Śankara) He is the creator of all beings.

(Bhaṭṭar) Here begins names showing the useful activities of the Lord. He brings about the birth of devotees for enjoying and doing service to Him.

947. जनजन्मादिः *Janajanmādiḥ*

(Śankara) He is the root cause of the birth of all beings

(Bhaṭṭar) God's contact is the only real blessing of human life. The word 'Janma' means satvika birth favourable for attainment of Brahma *Jnanam*. For such kind of birth, it is God who takes the initiative. The grace of God is the mark of the birth of a *satvika.*

948. भीमः *Bhīmaḥ*

(Śankara) He is a source of fear to all those who defy and transgress His commands

(Bhaṭṭar) To those who do not seek His grace but transgress His commands and sin badly, He gives continuous births, life in a hell etc.

949. भीमपराक्रमः *Bhīmaparākramaḥ*

(Śankara) In his avatars, He strikes terror into the hearts of His enemies by His might.

(Bhaṭṭar) He is dreadfully terrible and invincible to Asuras like Hiraṇya who cruelly molest *sādhus.*

950. आधारनिलयः *Ādhāranilayaḥ*

(Śankara) He is the basic supporter of the earth and of the other elements which support it.

(Bhaṭṭar) He is the supporter of the World supporters like Prahalada, Vibhīṣana and the Pāndavas.

951. अधाता *Adhātā*

(Śankara) The Word is split as 'Adhāta' and 'dhāta'. As 'adhāta' it means He requires for Himself no support. 'Dhāta' means that in pralaya He sucks up the whole cosmos.

(Bhaṭṭar) धाता (*Dhātā*) In his *avatārās* He Himself practises prescribed Dharma with rigidity and thereby maintains the World Order.

952. पुष्पहासः *Pushpahasaḥ*

(Śankara) As a flower bud blossoms, God blossoms as the Universe.

(Bhaṭṭar) To loving devotees who are deeply intent on enjoying Him, He adds to their enjoyment as the evening makes flowers blossom and breathe sweet fragrance.

953. प्रजागरः *Prajāgaraḥ*

(Śankara) He is always awake being of ever alert all-seeing *jñana swarūpa*.

(Bhaṭṭar) As a farmer looks after his crops, God is unceasingly and vigilantly watchful in guarding His devotees.

954. ऊर्ध्वगः *Ūrdhvagaḥ*

(Sankara) He is at the highest top above the cosmos.

(Bhaṭṭar) Why is He perpetually awake? He is so magnanimous and philanthropic.

955. सत्पताचारः *Satpatācāraḥ*

(Śankara) He scrupulously walks only in righteous paths (even though there is none to check Him).

(Bhaṭṭar) He earnestly teaches His devotees to adopt *sādhanās* for the liberation of the soul.

956. प्राणदः *Prānadaḥ*

(Śankara) Life-giver. He brought to life Arjuna's grandson Parikṣit who was burnt to ashes while in the mother's womb by the astra of Aśvattāma.

(Bhaṭṭar) He delivers the souls of *samsāris* who suffer terribly from worldly evils.

957. प्रणवः *Praṇava*

(Śankara) Praṇava is OM which is a great name of God. The name is so holy and great that God is named after it, as if it were identical with Him.

(Bhaṭṭar) By teaching the meaning of *Praṇava*, He awakens in His devotees knowledge of Himself as their master and God and makes them bow and pray to Him for deliverance.

958 पणः *Paṇaḥ*

(Śankara) (1) After creating the World God gave the names for the things created, to be used in speech by men. God gave these names first and men began to use them afterwards.

(2) God gives fruits in return for the holy and good actions of men.

(Bhaṭṭar) Sometimes He exchanges with his devotees the relationship of master and servant alternately (this way and that way) out of His extreme affection for them.

959. प्रमाणं *Pramāṇam*

(Śankara) He is self-evident consciousness and proves Himself. The śruti says "Brahman is *prajnānaṁ* (absolute consciousness)".

(Bhaṭṭar) By making clear and bringing into practice the relationship of loving master and loving servant, He puts beyond all doubt the true and inner meaning of Vedas and Vedantas.

960 प्राणनिलयः *Prāṇanilaya*

(Śankara) (1) 'Prāṇa' means 'indriyās'. The root cause into which the *indriyas* which are *Prāṇa* go back at death.

(2) The root cause into which the *Mukya* (vital) *Prāṇas*, (breath), five in number, go back at death.

(3) In *pralaya* all jīvās are absorbed into Him.

(Bhaṭṭar) Like birds which return to their cage for rest and sleep at the end of the day, *samsāra jīvas* after activities in the day retire with Brahman for rest.

961. प्राणभृत् *Prāṇabhrut*

(Śankara) God takes the form of food and nourishes the *prāṇas* of jīvas.

(Bhaṭṭar) प्राणधृत् *Prāṇadhrit*. The Lord nourishes the *jīvas* as His children.

962. प्राणजीवनः *Prāṇajīvanaḥ*

(Śankara) He makes *jivas* live in their bodies by the *mukya prāṇas* (Vital breath) which derive their power from Him who is *prāṇa of prāṇas.*

(Bhaṭṭar) He is the nourisher as a body is nourished with food

963. तत्वं *Tattvam*

(Śankara) The words *tattva, amṛta, satya, Paramārtha* and *sat* are synonymous and mean Brahman who is the absolute reality

(Bhaṭṭar) He is the real essence of the whole cosmos as butter is the essence of milk and curd. *Cit* and *Acit* constituting the cosmos are like curd and milk which when churned yield butter, which is the essence.

964. तत्ववित् *Tattvavit*

(Śankara) He knows rightly the truth of Himself who is the sole truth of the universe.

(Bhaṭṭar) He is the only knower of His own *swarūpa* which is the greatest truth.

965. एकात्मा *Ekātmā*

(Śankara) He is the Ātmā of the universe. Ātmā is so called because it pervades and fills everything, it supports and maintains everything, and it exists always.

(Bhaṭṭar) He is the sole master and enjoyer of all Cit and Acit.

966. जन्ममृत्युजरातिगः *Janma mṛtyu jarātigaḥ*

(Śankara) He is beyond birth, death and old age. A śṛuti text: "The All-knowing God is not born nor does He die" is cited.

(Bhaṭṭar) Although He pervades all Cit and Acit, He is not affected by any of the *samsāric* ills nor by the impurities and imperfectious of *acit prakriti*.

967. भूर्भुवःस्वस्तरुः *Bhūrbhuvasvastaruḥ*

(Śankara) Bhu, Bhuva, Suva are known as *Vyahṛtis* (sounds) which were uttered by Brahmadeva while creating the three worlds of those names respectively. These *vyahṛti mantra* sounds are the seeds from which worlds are born. 'Taru' is a tree. Here it means the cosmic tree which is born from the seeds of Vyahṛtis which form the essence of the Vedas. God is the great tree comprising the three Vedas.

(2) He is a stupendous tree extending over all the three worlds;

(3) He that helps to cross the three worlds by means of the three Vyahṛtis.

(4) The Ṛig Vedins speak of the three Vyahṛtis as the essence of the three Vedas. By means of these, through oblations into fire, He crosses the three worlds.

(Bhaṭṭar) *Bhūrbhuvaḥ* refers to the residents of the worlds who are comparable to birds of passage. They come here like travellers sojourning to spend their *Karma*. They are therefore birds of passage. 'Svastaru' means a celestial *pārijāta* tree with manifold branches and leaves, giving shade and shelter to the birds of

passage. God is such a Pārijāta tree giving shade and shelter to the jīvas.

968. तारः *Tāraḥ*

(Śankara) (1) He enables us to cross the ocean of *Samsāra*;

(2) 'Tāra' means Praṇava (OM).

(Bhaṭṭar) Interpretation (1) is given.

969. सविता *Savitā*

He is the father of all.

670. प्रपितामहः *Prapitāmahah*

He is the father of Brahmadeva who is known as Pitāmah.

971. यज्ञः *Yajña*

(Śankara) He who is in the form of sacrifice.

(Bhaṭṭar) He himself fulfils the role of *yajña* in the case of those who are not able to perform them but plaintively appeal to Him and grants the fruits thereof.

972. यज्ञपतिः *Yajñapathi*

(Śankara) (1) He is the Lord of sacrifice.

(2) He is the protector of sacrifice.

The Gita Text (IX—2) "I am the enjoyer of sacrifices and also Lord of them" is cited.

(Bhaṭṭar) He is the giver of fruits of *Yajñas* done in his honour.

973. यज्वा *Yājvā*

(Sankara) He is the performing sacrificer because He ensouls the sacrificer and completes the performance through him.

(Bhaṭṭar) In the case of weak people, He himself gives strength, uses them as instruments and sees to the completion of the sacrifices.

974. यज्ञाङ्गः *Yajñāngaḥ*

Sankara sees a reference to Varāha *avatāra* which is called *yajna* Varahamurti. The *avatāra* is an embodiment of all the constituents of a sacrifice.

(Bhaṭṭar) All yajnas performed with all rites and ceremonies are really dedicated to Him as the main deity, because He is the ultimate giver of the fruits of the *yajnas*.

975. यज्ञवाहनः *Yajnavāhanaḥ*

(Sankara) He is the principal co-operator in the proper conduct of sacrifices performed with the desire for fruits.

(Bhaṭṭar) He gives strength, faith etc. to the performers to perform the *yajnas* correctly and successfully

976. यज्ञभृत् *Yajnabhṛt*

(Sankara) (1) He receives the offerings made in the sacrifices.

(2) He protects the sacrifices from obstacles.

(Bhaṭṭar) All defects and shortcomings in the performance of the *yajnas* are rectified by a mere remembrance of Him.

977. यज्ञकृत् *Yajnakṛt*

(Śankara) (1) The Lord is said to perform *yajnas* in the beginning of creation and at the end before the deluge.

(2) Sometimes he performs sacrifices.

(Bhaṭṭar) For the good of the world He has created sacrifices along with the creation of beings.

978. यज्ञी *Yajni*

He is the master to please whom all sacrifices are performed. He is called *Yajnaswami*, the receiver and enjoyer of all offerings in sacrifices.

979. यज्ञभुक् *Yagnabhūk*

He is the protector and enjoyer of sacrifices and sacrificial offerings.

980. यज्ञसाधनः *Yajnasādhanaḥ*

Yajnas play the role of sadhanas in the attainment of Brahman. They purify the mind of the performer and make him fit for the practice of God-devotion leading to Mokṣa

981. यज्ञान्तकृत् *Yajnāntakṛt*

(Śankara) (1) He is the giver of the result of sacrifice.

(2) He makes the sacrifice successful by the repetition of the *Vaiśnavi ṛk* in oblations.

(Bhaṭṭar) The Gītā says that the ultimate object and fruit of all sacrifices etc. is the attainment of Brahma *jnāna*. By bringing about Brahma *jnāna*, God makes sacrifices truly successful.

982. यज्ञगुह्यं *Yajnaguhyam*

(Śankara) (1) He that is the secret of sacrifice.

(2) *Yajna* is to be performed without any desire for fruit. Brahman identified with such *yajna* is called *yajnaguhya*.

(Bhaṭṭar) Mere *Karmatās* performing *yajnas* - for getting rewards etc. do not know nor do they make an effort to know a very important and valuable secret viz that the Lord is equal to all sacrifices and a loving thought of Him will bring far more real good than many *yajnas*. Still for directing the *Karmatās* on jnāna *Mārga* leading directly to the highest goal, God receives the offering and affects to be grateful thereby.

983. अन्नं *Annaṁ* (*food*)

(Śankara) (1) The Lord is *annaṁ* because He is eaten as food by *jnanas*.

(2) He devours the cosmos in pralaya.

(Bhaṭṭar) He allows himself to be tasted and enjoyed sweetly as nectar by the devotees.

984. अन्नादः *Annādaḥ*

(Śankara) He is the eater of food. He enjoys the cosmos which is His food

The word 'eva' (alone) used in the śloka indicates that God is both the eater of food and the food eaten as He is everything.

(Bhaṭṭar) The Lord reciprocates the enjoying of Himself by his devotees by His enjoying them in return in a greater measure.

The word *Ca* (and) in the above is used to show that all these names can be applied to the one Paramātmā.

985. आत्मयोनिः *Ātmayōniḥ*

(Śankara) He is the material cause of the world.

(Bhaṭṭar) The word 'yōni' means mixing up. He freely mixes with his devotees and confers extra-ordinary sweetness. The mixing is compared to the mixing up of milk with sugar.

986. स्वयंजातः *Swayamjātaḥ*

(Śankara) No one is the author of His birth. He is eternally existing and manifests Himself at pleasure by His own will. He is the *nimitta* cause of the world. The Brahma Sutra that He is both the instrumental and material cause is referred to here (1—4—23).

(Bhaṭṭar) He manifests Himself sometimes even without the expression of any desire on the part of devotees.

987. वैखानः *Vaikhānaḥ*

(Śankara) He as Varāha *avatāra* dug the earth deeper and deeper down and killed Hiraṇyākṣa who lived in the netherland.

(Bhaṭṭar) He gives a decent burial to *samsāric* torments at the time of delivering the jiva from *samsāra*.

988. समगायनः *Sāmagāyanaḥ*

(Śankara) He sings with joy Sāma Veda of which He is very fond.

(Bhaṭṭar) By intoxicating the new entrants into Mokṣa region, with the extraordinary sweet honey of His swarūpa, He makes them utter Sāma Vedic sounds 'Ha', 'Uha' and so on in the ecstasy of *bhakti* fervour

989. देवकीनन्दनः *Devakīnandaḥ*

(Śankara) He is the joy of mother Devaki.

(Bhaṭṭar) The Parabrahman is no other than Kṛṣṇa, the son of Devakī. A Mahābhārata text that Kṛṣṇa is all the past, present and future put together is cited

990. स्रष्टा *Sraṣṭā*

(Śankara) He is the creator of the entire cosmos.

(Bhaṭṭar) The same person, who is Devaki's son is the cosmic creator and is Parabrahman.

991. क्षितिशः *Kshitīśah*

(Śankara) He is the ruling King of earth as the son of Dasaratha in Rama *avatāra*.

(Bhaṭṭar) He is the Lord of the earth. He has taken *avatāra* mainly to relieve the distress and burden of earth.

992. पापनाशनः *Pāpanāśanaḥ*

(Śankara) The Lord removes men's sins on their uttering His names, worshipping Him, meditating on Him and even by mere thinking of Him.

"Whatever sins are destroyed by a thousand of Prānāyāmas (control of breath) are destroyed in a minute by the meditation upon *Hari*" is cited.

993. शङ्खभृत् *Śankhabṛt*

(Śankara) He is the bearer of *śankha* (conch shell) known as *Pānchajanya* which represents the *prakriti tattva* from which the five elements proceed. The wearing of weapons indicates incessant readiness and vigilance to deal with the enemies of the devotees.

(Bhaṭṭar) (1) He wears the śankha which is a mark of being the greatest Iśwara.

(2) He fills the Pānchajanya Śankha with ecstatic joy giving him the touch of His rosy lips.

994. नन्दकी *Nandakī*

(Śankara) He always wears *Nandakī* sword. This sword represents the *tattva* of right *jnāna* (knowledge) which fills the jnāni with *ānanda*.

(Bhaṭṭar) He is always armed with Nandaka sword with the keen desire that it may fill Him with delight while discharging the functions of disposing of enemies of the good and of endowing *sādhus* with Brahman knowledge.

995. चक्री *Cakrī*

(Śankara) He always wears the *sudarśana cakra* which represents the tattva of the mind.

(2) Under His will and command, the *samsāra* cakra wheels round and round.

(Bhaṭṭar) He always wears the sudarśana cakra which is most effective in destroying enemies.

996. शार्ङ्गधन्वा *Sarngadhanva*

(Śankara) He bears the *Sarnga* bow which represents ahankāra *tattva* from which the *indriyas* issue.

(Bhaṭṭar) He bears *Sarnga* bow capable of destroying enemies root and branch.

997. गदाधरः *Gadadharaḥ*

(Śankara) He wears *gada* called Kaumōdaki which represnts Buddhi tattva. By guiding the *jivas* properly the *gada* fills the Lord and jivas with joy.

(Bhaṭṭar) He wears the gada club which is very dear to Him and always rejoices Him.

998. रथाङ्गपाणिः *Ratangapāniḥ*

(Śankara) *Ratangam* means *Cakram* (wheel - like weapon). It is always in His Hand.

(Bhaṭṭar) He is always up and ready to fight with the enemies.

999. अक्षोभ्यः *Akṣōbhyah*

(Śankara) He is totally unshakable.

(Bhaṭṭar) He could not be turned back from his firm vow of saving his *śaraṇāgatās* (refugees) from all dangers even by Himself. He could not change at

any time and under any circumstances whatsoever His nature of protecting *śaraṇāgatas*.

1000. सर्वप्रहरणायुध *Sarvapraharaṇāyudaḥ*

(Śankara) All things in the world serve Him as most powerful weapons for destroying the mightiest enemies irrespective of the fact whether they are capable of use or not. Even nails in Nṛsimha *avatāra* served as mighty weapons to tear off the powerful bosom of Hiraṇya. It is of interest that Śankara refers at the end to Nṛsimha *avatāra*, which was His favourite deity.

This name may also refer to Rāma who used a blade of grass as *Brahmāstra* driving the sinful crow round and round the cosmos and forcing him to come to Rāma as the unfailing support and refuge.

The name is repeated twice to mark the end of the stotra.

(Bhaṭṭar) In addition to the weapons named above, He has innumerable other great weapons which would destroy anything that causes misery and trouble to the people at large. All His weapons also serve as beautiful ornaments to Him. These weapons which are sentient deities are ever determined to protect all who take refuge in the Lord As the Lord maintains the protection of refugees as a vow, His weapons also maintain the same vow.

PHALA ŚRUTI

Bhīṣma said "In the manner aforesaid, have I recited to thee one thousand splendid names of Mahātma Keśava who is worthy of being praised and worshipped by the utterance of His names, numbering exactly a thousand, neither more nor less".

The word 'sahasram'. generally denotes many. It also means 'countless'. Here it means exactly a thousand. Śankara stresses as at the beginning, of the *Japa* of the names of the Lord — which is of three kinds — loud, low and inaudible. The *sahasranāma* is stated here to be the praise of Keśava Kṛṣṇa seated in front of the dying Bhīṣma. Bhīṣma was the first to make *sahasaranāma Arcana* to Kṛṣṇa directly.

Bhaṭṭar says that the word 'Kīrtaneya' meaning 'deserves to be praised by recitation' indicates that the *Kīrtana* of Sahasranāma should continue to be a regular feature. According to him '*divyānām*' indicates that the śtotra also deserves to be chanted in the *Paramapada region*

The man who listens every day to the chanting of this *śtotra* and he who chants it will not meet with any evil (*amangala*) either here or above in the *svargalōga*".

Śankara points out that even in *svargalōga, Nahuṣa* suffered a catastrophe by the curse of Agastya and fell down on earth as a serpent and that such catastrophe even in *svarga* could be averted by the *puṇyam* (virtue) earned by the chanting of the Sahasranāma

Bhaṭṭar points out that the word '*mānava*' meaning man shows that the whole mankind is qualified to recite the stotra without any restriction.

By the recitation of the Stotra, a Brahmin will get correct comprehension of Vedantic Brahman and will attain Brahman. A Kshatriya will be victorious in battle. A Vaisya's wealth will increase enormously. Others will attain all happiness.

Śankara has cited passages from the Upaniṣads and Purāṇas to show that the *japa* of the *stotra* will not by itself bring about mokṣa deliverance from *samsāra* but that it will produce mental purity, and that it will make one fit for the attainment of *Brahma Jnāna* (knowledge) "The knower of Brahman reaches the supreme" "The knower of Ātman crosses the sorrow". Śankara insists on Brahman knowledge for attainment of freedom from *samsāric fetters*, which has been promised at the opening of the stotra. The chant effects full purification of the mind to serve as a perfectly clean mirror for reflecting Brahman learnt from the Vedas and Vedanta.

He who desires to accumulate Dharma will attain it hereby; He who wants fulfilment of particular desires will attain it; He who wants progeny will be blessed with it.

He who, every day, with loving devotion, with a pure body and undistracted mind chants joyously these thousand names of Vāsudeva will attain wide fame, will be respected and recognised as an important personage, will attain permanent wealth and will attain *Mokṣa* state. He will have no occasion for fear from any danger. He will attain strength of mind and body

and Brahmic splendour. He will be free from diseases and will shine brightly. He will attain strength and beauty.

The sick becomes hale. The distressed finds freedom The affrighted becomes fearless. He in calamity gets over it.

One praising the Lord of all souls with the *stotra* in rapturous devotion (*Bhakti*) very soon steers clear of the worst misfortunes He, who attaches himself to Vāsudeva *and is engrossed in Him is purified of* all sins and attains the eternal Brahman. Nothing inauspicious will happen to the devotees of Vāsudeva. He becomes free from birth, death, decrepitude, diseases and dangers. He who recites the *stotra* with faith and devotion will be blessed with *ātmic* enjoyment, patience, wealth, courage, memory and fame.

The minds of men who have the fortune to be the devotees of *Puruṣōttama* will never be affected by the passions of anger or hate or avarice or by any ugly or evil thoughts.

The sky above with the moon, sun, stars and ether, the earth and the vast ocean are all supported by the power of Vāsudeva, the greatest Ātma.

Bhaṭṭar considers that the above ślokas containing profuse promise of rewards and benefits for the recitation of the *stotra* are not empty words To evoke faith in the promises of rewards, Vāsudeva's greatness is described here.

This entire cosmos with all things sentient and non-sentient, movable and immovable with all the

Suras, Asuras, Yakshas, Nāgas and *Rākṣasas* is subordinate to Kṛṣṇa and completely controllable by Him.

All *jivas* and their bodies, senses, mind, intellect, strength, energy, courage etc. are ensouled and animated by Vāsudeva. Vāsudeva is the one soul directing and controlling all as *Antaryāmi*.

All the scriptures lay down the most important stress on the righteous conduct, that is '*ācharā*'. *Āchara* is a pre-requisite of Dharmic practices. Acyuta is the Lord to be pleased by Dharma.

The *Ṛṣis, Pitṛs, Devas*, the great elements, all minerals, and all things movable and immovable emanate from Nārāyana.

Yoga, Jnāna, Sānkhya, Brahma *Vidyas*, fine arts, Vedas, Śastras and all learning emanate from Janārdana.

The one great Viṣṇu pervading through and filling all souls, varied in nature, free, not free etc. protects and enjoys them all without Himself being involved or affected in any manner.

He who desires spiritual elevation and happiness may recite with a certainty of the benefits and rewards this great *stotra* of Viṣṇu composed by the great Veda Vyāsa. The greatness of the stotra is stressed by facts that the deity praised is Viṣṇu, that the author is the great Veda Vyāsa, and that the benefits, sure of attainment are greatness and happiness here and hereafter.

Those who practise loving devotion to the lotus-eyed God of the cosmos, who is unborn and ruler

of worlds Himself being totally changeless, will never be affected or vanquished by *samsāra* or its ills The last pāda, containing the promise of the conquest of *samsāra* and its ills is repeated again. The repetition is for the sake of emphasisng the truth of the promise held out to one and all As such, it may be considered as a solemn promise, especially as it occurs at the very end of the stotra.

Śankara winds up his immortal commentary with a humble dedication of his work to the blessed feet of Hari.

"This exposition of the *Sahasranāma* in perfect consonance with *śruti* and *smṛtis,* which may bring solace, satisfaction, joy and prosperity to all is laid reverentially at the feet of Hari"

Parāsara Bhaṭṭar has concluded his commentary invoking the blessings of Lord Ranganātha of Srirangam.

"May Lord Ranganātha with His spouse Ranganāyaki and with Vaiṣṇavas around him ever remove all distress here and hereafter, confer all kinds of *Aiśvaryas* and happiness coupled with success".

ERRATA

Page	Line	For	Substitute
7	13	Cāraka	Caraka
9	29	Nimkti	Nirukti
12	8	god	God
12	29	*Viswakatharam*	*Viswakartharam*

ERRATA

Page	Line	For	Substitute
189	29	कालयतोमहं	कलयतामहं
		Kālayatōmaham	Kalayatāmaham
195	2	divnity	divinity
199	9	सर्पदर्शः	सर्वदर्शी
		Sarvadarśah	Sarvadarsī
224	26	Before 'śloka'	A
227	18	तमस	तमसः
	19	Tamasa	Tamasah
230	5	Tesu	Teṣu
	20	मेऽच्युतं	मेऽच्युत
250	?1	mescyutam	mescyuta
	28	Anantm	Anantam
261	5	After *Jyotis*	full stop
272	,,	yvotis	jyotis
276	11	भुतवासः	भूतावासः
		Bhūtavāsah	Bhūtāvāsah
292	15	डतुर्वीहुः	चतुर्वीहुः
293	4	alloction	allocation
	12	conferers	conferer
314	28	स्वाल्य	स्वास्यः
318	8	सुपर्णः	सुपर्णः
318	19	वायुवाबनः	वायुवाहनः
319	25	दम	दमः
320	7	अपराजिताः	अपराजितः
		Aparājitāh	Aparājitah
	19	नियन्ताः	नियन्ता
		Niyantāh	Niyantā
325	19	हुतभुग्निभु	हुतभुग्विभुः
		Hutabhunvibhuh	Hutabhugvibhuh
327	25	सुखतः	सुखदः
328	25	*paramapata*	*paramapada*
331	1	devovours	devours
336	3	after 'when'	'he went'
346	3	सत्पताजारः	सत्पताचारः
349	8	भुर्भवःस्वस्तरूस्तारः	सुर्भवःस्वस्तरुः
352	18	यज्ञसाथनः	यज्ञसाधनः
353	20	*Jnanas*	*jnanis*
358	10	आत्मयोनि	आत्मयोनिः
355	4	समगायनः	सामगायनः
357	14	represnts	represents